



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

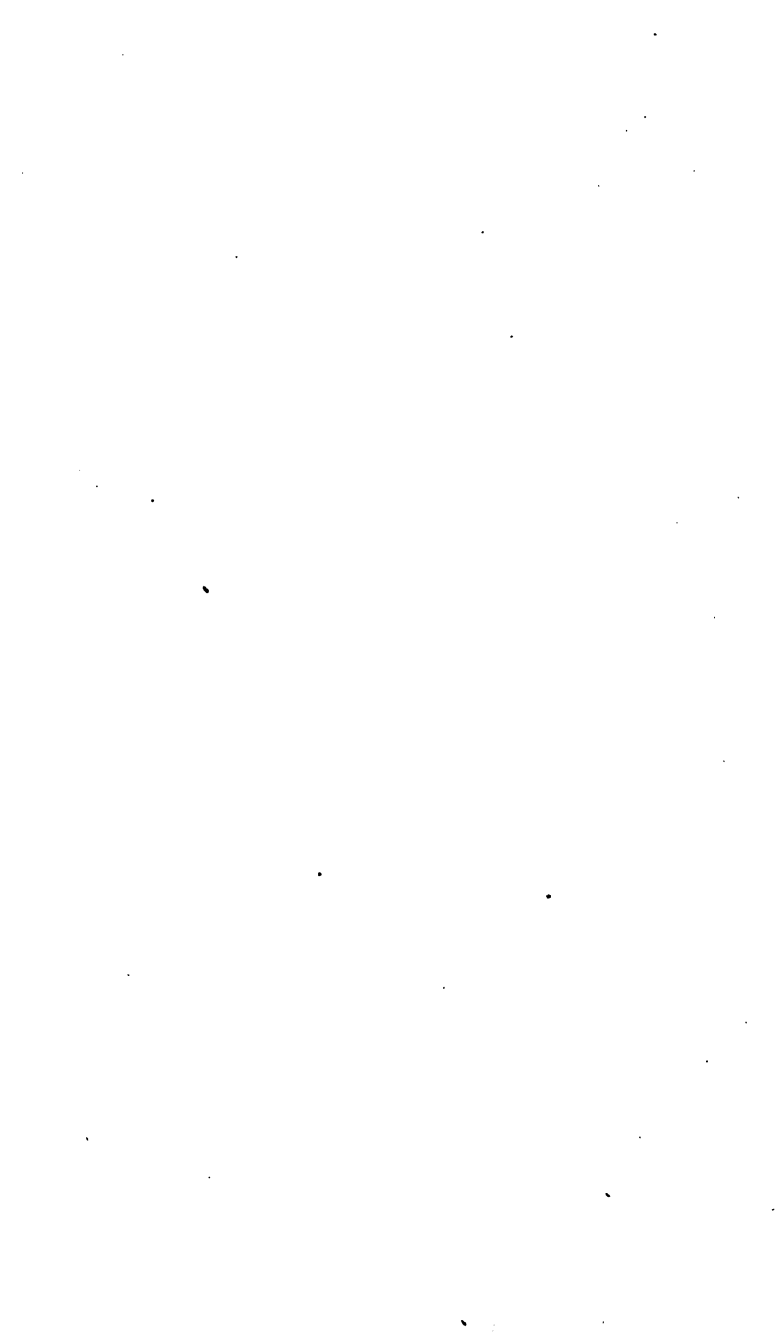
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

$$\text{Per. } 1419 \text{ €} \cdot \frac{2966}{9}$$



LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

EDITED

BY THE REV. H. A. SIMCOE.

VOL. IX.



LAUNCESTON:

REV. H. A. SIMCOE, PENHEALE-PRESS.

Published by

L. AND G. SEELEY, LONDON; CATER AND MADDOX,
LAUNCESTON.

—
1840.



INDEX.

	PAGE
Anecdotes	21
A Short Sentence	134
All for the Best	189
A Letter	208
A Meditation	247
Anecdote of Col. Gardiner	248
English Reformers	7, 25, 49, 73, 97, 121, 145, 169, 193, 217, 241, 265
Effect of the Gospel	200
Fashionable Religion	274
Heaven	239
I am going Home	141
Lectures on the Church Service	113, 137, 150, 175, 204, 250, 275
Missionary Intelligence	105, 151
Not Lost, but Gone Before	30
On the Sabbath	54
On Early Rising	91
On Engaging in the Church Service	179
Recollections of New Zealand	13, 34, 56, 79
Revivals	44
Signs of the Times	4
Scripture Reflection	5, 19, 55, 89, 202, 231, 254, 272
Short Sermons.	64, 228, 244
Scripture Illustration	70, 252
Sacred Reflections	103, 211, 225
The New Year	1
The Good Old Way	37

INDEX.

	PAGE
The Temperance Society . . .	39
The Snare of the Fowler . . .	86
The Five Students Burnt at Lyons . . .	127, 158
The Church of England . . .	132
The Church Missionary Deputation 163, 181, 212, 234, 255,	282
Thanksgiving Sermon . . .	185
The Bridal Congratulation . . .	190
The Pope and St. Peter Compared . . .	227
The Bible Society . . .	278
We should seek Great Things in Prayer . . .	277

POETRY.

Lines Dedicated to a Brother far at Sea . . .	288
Our light affliction, &c. . . .	23
O thou afflicted, &c. . . .	95
Surely I come quickly, &c. . . .	239
The Barren Fig-tree	71
The Church of our Fathers	72
To my Uncle, &c. . . .	119
The Bible	192
The House Built on the Sand	215
1 Cor. iv. 1. . . .	264

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. I.]

JANUARY, 1840.

[Vol. IX.



THE NEW YEAR.

'The year rolls round, and steals away
The breath that first it gave:
Whate'er we do, whate'er we be,
We're travelling to the grave.'

WE can never have the feeling contained in these lines more deeply impressed upon us than when the rising sun of a New Year reminds us that the same

sun hath shed its last ray upon the Old. Mingled therefore (as all earthly joys and sorrows must be) will be the feeling with which the mind that gives way to sober thought will reflect upon the title of our present number: painful when we look back upon another numbered period of life gone by for ever—and gone by to swell the items of that awful account soon to be made up at the judgment-seat of Christ. He that can look back upon the past without reflections such as these, or he that makes reflections such as these without feelings solemn or painful, need be more or less than man; and he that affects to trifle under such circumstances manifests little less than the folly of him who saith in his heart, “There is no God.” Such feelings then let us rather encourage, that they may sober the joy natural at this season, and fit us to take such a *view* of the new time opening to our eyes, as may become us as heirs of immortality;—as beings whom every returning season brings nearer to that awful moment when time itself shall be swallowed up in eternity.

The past is gone.—The Christian reader will let it depart with humiliation and repentance as regards self; with thankfulness and praise as regards Him who hath entrusted him thus far with such forbearance and tender mercy with this precious talent. The present is all he calls his own. While he hails it with joy as an added gift from the Lord for his comfort he receives it as an added talent, upon the manner of his trading with which depends so much of his present peace and future comfort. The mistakes, the sins of omission and commission, whether against God or man, which the memory of the past year places in

review before him, will read him many an useful lesson in his plans for the present—of warning, of correction, of instruction in the way of righteousness. And whilst every New Year seems more abundant in those signs of the last times, which God the Holy Spirit has marked out for our learning, alike by the words of our Lord and his Apostles, we desire still to hold forth to our readers, in our measure, such light as may enable them to steer their course through a path which the events of every day seem to make a narrower one for the Christian's walk.

To mark that narrow path which lies between the awful unity of Popery,—which, as the unity of the Church-yard, is the gloomy unity of death; and the fearful licentiousness of schism, with its ever-multiplying points of disunion—the path trodden by our Reformed Church, and consecrated by the blood of those who “loved not their lives even to the death;” and shewn in the language of all her services and formularies; to preserve stedfast in “the unity of the Spirit and the bond of peace” those who already walk as living members of her communion—to bring back those who have strayed from her fold, and to impress upon those who are merely nominally her children, their awful accountableness in the midst of such privileges, lest Capernaum's doom should be their's. With these views, whereto we have already attained we desire to walk by the same rule, to mind the same thing, through evil report, and good report, seeking ever to lead, guide, and direct the sheep of Christ's fold committed to our charge along that way which the Chief Shepherd has marked out in his word, and manifested in his example; praying that ourselves

our readers may find,—when our years have ‘rolled round and stolen away the breath that first they gave, —when whatever now we do or say we shall have travelled to the grave,’—that the way we have marked out, and the way they have trodden has been the right way to that “city which hath foundations, whose builder and maker is God.”



SIGNS OF THE TIMES.

ONE bright sign, amid the many dark ones that lower over our land, is the intended Marriage of our most gracious Sovereign, Queen Victoria. The object of her choice is (blessed be God) one of the few Protestant Princes still remaining, Prince Albert of Saxe Coburg and Gotha, a German Prince, descended from the famous and excellent Frederic ‘the wise,’ Elector of Saxony, the patron and defender of Luther, and in him of the glorious doctrines of the Reformation, against the machinations of three successive Popes; there have been some apostacies, but they have never tainted the elder line,—the line from which Prince Albert is descended. It is recorded of one of the Dukes of Saxony at that period, that when he (Henry, Duke of Saxony) received this message from Duke George his elder brother, that either he must renounce the Protestant Faith or lose his right of succession to the inheritance of Misnia, he returned this answer, ‘*Pluris se estimare Jesum quam omnem Misniam*,’—[That he esteemed more of Jesus than of all Misnia.] Often as it is our privilege to unite in the house of God in prayer that our heavenly Father

may 'behold with his favour our most gracious Sovereign Lady,' may our hearts be filled with thankfulness for this hopeful sign of mercy to our land, and earnest supplication for the 'safety, honour, and welfare of our beloved Sovereign,' in the maintenance of those pure Protestant principles which have distinguished alike the houses of Saxony and Hanover; and under the blessed influence of which our land, for the last three hundred years, has been "the glory of all lands."



SCRIPTURE REFLECTION.

"Arise shine, (or be enlightened,) for thy light is come!"

SHINE therefore, and reflect back again the beams which the Sun of Righteousness has cast on thy benighted soul! He has risen with healing in his wings, and thou art healed; therefore because he has "sent this word and healed thee, and thou art saved from destruction, praise the Lord for his goodness, and declare the wonders that he doeth for the children of men." "Unto us a child is born," and his name is Immanuel—God with us. "He is that true light which enlighteneth every man that cometh into the world." "Unto us a Son is given,"—given freely to be our Lord, our Priest, our King. *Given not lent.* Given to bring salvation unto his people, and the remission of sins. "The glory of the Lord is risen upon thee." How long has it been risen upon us? For nearly 1800 years this land has enjoyed the bright beams of the everlasting gospel. Blessed beyond all other lands, the Lord might well expos-

of Valentinus, of Menander, of Sabellius, of Eutyches, and others? They are blown away as smoke before the wind; the word of God hath confounded them, and beat them away. As Dagon fell, and brake his hands and neck, and could not stand in the presence of the ark of the Lord; even so shall all falsehood fall and hide itself in the presence of the truth of God. As the rod of Moses devoured the rods of the charmers; as the beams of the sun drive away and consume darkness; so shall the word of God chase away errors.

When the two disciples walked by the way with Christ, they said between themselves, after their eyes were opened, and they knew him, "Did not our hearts burn within us, while he talked with us by the way, and opened to us the Scriptures?" (Luke xxiv.)—His words did possess all our senses; this talk was not like common talk; we felt it forcible in us as the word of God.

Israel heard Peter declare unto them at Jerusalem by proof of the Scriptures, that Christ was come; they were not able to resist the word of God, but were pricked in their hearts, and said unto Peter and the other Apostles, "Men and brethren, what shall we do?" (Acts ii.)—We acknowledge our error; the words which you speak are most true; they are the words of life; teach us and instruct us what we shall do. They felt the force of it, and yielded unto it; they did acknowledge it was the word of God.

St. Augustine, after he had continued long in error, and withdrawn himself into a secret place, where he might make his prayer, and bewail his ignorance,

heard a voice say unto him, 'Take up and read, take up and read.' And he forthwith took up the Epistles of St. Paul, and opened them, and secretly read the chapter which he first lighted on, even these words: "Not in gluttony and drunkenness, neither in chambering and wantonness, nor in strife and envying; but put ye on the Lord Jesus Christ, and take no thought for the flesh, to fulfil the lusts of the same." (Rom. xiii.)

'I would read no farther (saith he,) for I needed not. For when I had read to the end of this sentence, all the darkness of doubtfulness vanished away, as if some clear light of security were poured into my heart.' It was as if it had been said, O man, acknowledge thy misery; thou art naked, cover thy filthiness; put upon thee Jesus Christ. And forthwith I felt a fire within me, my heart was lightened, the scales fell from mine eyes, I was able to see. Thus he was comforted and stayed by this, the word of God.

This profit of the word St. Cyprian declareth: 'If we return to the head, and the beginning of the Lord's traditions, all error of man must needs give place.' Theophylactus, writing upon these words in the Gospel of St. John, "He that entereth not in by the door into the sheepfold, but climbeth up another way, he is a thief and a robber," saith, 'He entereth not in by the door, that is, by the Scriptures; for he doth not use the Scriptures nor the Prophets as witnesses. For indeed the Scriptures are the door by which we are brought to God, and they suffer not the wolves to come in; they keep off heretics, that we may be in safety; and they teach as

the reason of any thing, wherein we would be instructed ; therefore he is a thief which entereth not into the sheepfold by the Scriptures.'

' And by the Scriptures it appeareth he is a thief that climbeth up another way, that is, maketh himself another way, a way which was not known, nor beaten : such a one shall antichrist be.' What greater profit ? They bring us to God, teach us the truth, and give us reason of all things ; they keep us in safety, suffer not wolves to devour us, keep off heretics, bewray a thief, and make known who is antichrist.

Therefore, upon the Gospel by St. Luke, he expoundeth these words, " Let your lights be burning ;" that is, have not your being in the darkness, and be ye not void of judgment ; but take unto you the light of God's word, which will teach you what things you should do, and what things you ought not to do.

And as the word of God is the light to direct us, and to bewray errors, so is it also the standard and beam to try the weights of truth and falsehood. Chrysostom, writing upon the 24th of Matthew, sheweth it were impossible for a man to stay himself, and find out which is the true Church, but by the word of God. ' For it could not be tried by working of miracles, because the gift of working miracles is taken away ; and such false miracles as carry some show, are rather to be found among false Christians ; nor yet by their conversation and life, because Christians live either as ill or worse than heretics.'

' There can be no trial of true Christianity, and Christians which desire to know the truth, whereupon

they may build their faith, have no other refuge, but to try and learn this by the Scriptures. For (saith he) heretics have the counterfeit and likeness of those things which are proper to Christ; they have churches, they have the Scriptures of God, they have baptism, they have the Lord's supper, and all other things like the true Church; yea, they have Christ himself. He therefore that will know which is the true Church of Christ, how may he know it, but by the Scriptures ?'

'Therefore our Lord, knowing that there should be such confusion of things in the latter days, commandeth that Christians, which live in the profession of Christian faith, and are desirous to settle themselves upon a sure ground of faith, should go to no other thing, but to the Scriptures. Otherwise, if they had regard to other things, they should be offended and perish, and not understand which is the true Church.'

The master of a ship, when he is on the main sea, casteth his eye always upon the load-star, and so directeth and guideth his ways. Even so must we, which are passengers and strangers in this world, ever settle our eyes to behold the word of God; so shall no tempest over-blow us; so shall we be guided without danger; so shall we safely arrive in the haven of our rest.

The Prophet David therefore saith, "Blessed are they that keep his testimonies, and seek him with their whole heart. Their faces shall not be ashamed, they shall not be confounded, which have respect unto his commandment. Blessed is the man, whose delight is in the law of the Lord, and in that law doth

exercise himself day and night. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, and giveth wisdom unto the simple."

This is the rule of our faith. Without this, our faith is but a fantasy, and no faith; for faith is by hearing, and hearing by the word of God. Therefore Christ saith, (John v.) "Search the Scriptures; they are they that testify of me." There shall ye find testimony of my doctrine; there shall ye know what is the will of my heavenly Father, and there shall you receive the comfort for everlasting life.

Again, (John viii. 12,) "He that followeth me, shall not walk in darkness, but shall have the light of life. If a man keep my word, he shall know the truth, he shall never see death." Therefore Baruch saith, (chap. iv.) "O Israel, we are blessed, for the things that are acceptable unto God are declared unto us." This is thy blessedness; herein hath God shewed his favour unto thee, he hath revealed the secrets of his will unto thee, and hath put his word in thy mouth. He shewed his word unto Jacob, his statutes and his judgments unto Israel; he hath not dealt so with every nation, neither have they known his judgments.

Therefore the Prophet David teacheth us to pray unto God for the knowledge of his word. "Shew me thy ways, O Lord, and teach me thy paths; take not thy holy Spirit from me, and incline my heart unto thy testimonies. Give me understanding, that I may learn thy commandments. Open mine eyes, that I may see the wonders of thy law." And, "Lighten mine eyes, that I sleep not in death"—that I may know truth to be the truth, and error to be error.

RECOLLECTIONS OF NEW ZEALAND,
IN 1833.

By a Staff Officer of the Indian Army.

(Continued from page 278, Vol. VIII.)

Having seen the manner in which the Lord's day is spent at Paihia, I now prepared myself to view the same community when engaged in the ordinary pursuits and employments of the week. Rising at 5 o'clock, I attended the usual morning prayers of the settlement in the church. As I entered, I found a native New Zealander commencing the service, by giving out the verses of a native hymn, which was sung by the whole congregation to the tune of the old hundredth psalm, without the aid of the organ; and certainly with far more harmony than is usual in country churches in England. The whole then knelt, and, in a devout and solemn manner, followed the native (who, I was told, was a baptized convert, and an excellent man) in the morning prayers of our church, repeating after him sentence by sentence. I was here forced upon the reflection of the excellence of our admirable liturgy, and from all I subsequently saw in New Zealand, I am more than ever convinced of its peculiar adaptation to the circumstances of the rising churches of that interesting country, no less than to the more ancient ones of the western world; all of whom, however remote, are thus bound together, as it were, by this form of sound words, under the blessing of the Holy Ghost, "in the unity of the Spirit and the bond of peace." I am aware of the opinion

which has been advanced of the unsuitableness of the services of our Episcopal church to the circumstances of rising congregations in heathen countries, an opinion which had previously more than once been suggested to my own mind, though certainly without any solid foundation ; and I am therefore forward to express the conviction I now have, from what I have lately seen, that the very opposite is, in point of fact, the truth. I refer not here to the partial adoption of our church services as translated into some of the twenty-three languages, in which it now leads the devotions, and excites the piety, of multitudes in every quarter of the globe by missionaries of other churches for the use of their converts ; for I need not go further than what I saw in New Zealand, as perfectly conclusive on the point. Natives in that country, proceeding from one station to another, thus find their fellow-men using prayers in which they can undistractedly unite, and with the sentiments of which their varied circumstances and experiences are found to correspond ; so that they can at all times, through divine grace, cordially enter into the spirit of them, and adopt their expressions with comfort and advantage ; and, although I would not for a moment arraign the usages of other reformed churches, which have dispensed with liturgies, I cannot but feel assured that a due consideration of the subject, and a visit to the rising churches of this interesting country, would silence most of the objections which are by some taken to the services of our venerable church.

After morning prayers the male school commenced, and the weather being fine the classes were formed in the open air, in the church-yard or compound, and I

do not recollect a more delightful and interesting sight. The Islington system of mutual instruction by circulating classes is followed throughout the school, both male and female, here, and as I afterwards found at the station of Waimate; and they are only waiting for tickets for it to be in like manner introduced at Keri Keri and Tipuna. I distinctly remember the complaints which a few years ago were made by the missionaries in New Zealand of the apathy and indifference of the natives, and the extreme difficulty they experienced in getting a few of them only together for instruction. I here beheld the gratifying improvement which has since taken place in this respect, in the spectacle of near seventy savages, as they might be termed, assembled and classed, not according to age, rank, or previous ideas of precedence, but solely with reference to their respective qualification and attainments in learning—old and young, rich and poor, chief and servant, bond and free, engaged in a school, the system of which would necessarily frequently make the highest in native ideas the lowest, and exalt the slave to the situation of teacher. More than this, the natural antipathy of hostile tribes has latterly been entirely overcome in our missionary settlements, and although for some time a man of one tribe would not thus associate with one of another tribe, the sons of contending Chiefs have, at length, been brought to live together in harmony in our settlements at Keri Keri and Waimate, even at the very time when their respective tribes were engaged in active hostilities; and in the scene before me I now beheld as it were “the envy of Ephraim depart,” and, so far as external conduct goes, “Ephraim no longer

envies Judah, nor does Judah vex Ephraim"—a blessed prelude to the state of the church when "nothing shall hurt or destroy in all God's holy mountain." A striking proof of this appeared in the person of a Chief who was pointed out to me, the brother of a powerful Chief in the Bay of Plenty, who had come up all the way to Paihia, on purpose to obtain instruction in our schools, on acquiring which he will again return to his own place.

In order to appreciate the existing condition of the New Zealanders who are under instruction, and the labours of the missionaries, it is right to bear in mind that only a few years ago the New Zealanders possessed no written language, nor had any conception of such a mode of communicating ideas. They were almost wholly taken up with intestine wars, and sunk to a state truly designated by the epithet *savage*; placing all their ideas of greatness and distinction in their prowess in war in scenes of treachery and blood, and delighting in nothing more than in devouring the bodies of their foes slain in battle, and murdering their captives, on their return from such engagements, in cool blood, to furnish their friends with the same unnatural and detestable feast. And when the mental darkness and moral depravity of this people are considered, not as characteristics of a few, but of the whole of the nation, it is equally astonishing and gratifying to contemplate the beginning which is now made in the elevation of their character.

In the male school some classes were engaged in repeating catechisms, others in reading the New Testament, others in writing, cyphering and spelling; whilst the junior classes were engaged in learning the

alphabet and forming letters: and the excellence of the circulating class system is very conspicuous in the facility with which these schools are conducted, the whole machinery being in active operation without requiring more than a very general superintendence of one or other of the missionaries. Indeed, as will hereafter be seen, a school of this description has actually been established by the natives themselves, without any direct interference of the missionaries, in a village which I visited in the interior, where mutual instruction upon the circulating class system is carried on without any difficulty; a convincing proof of its adaptation to the circumstances of a community however ignorant and debased, and of the facility with which they may be extended even where European superintendence is not available for their management.

The male school at Paihia closes at 8 A. M., when the females of the settlement all assemble, and the same system of instruction is followed as in the male school. The monitors (or umpires, as they are designated in the Islington system) are men instead of women, a measure which does not appear to offend the native prejudices, or to be attended with inconveniences, under the superintendence of the ladies of the mission, one of whom generally attends. The system of circulating classes appears to perfect that plan of mutual instruction which, in Bell's system, had been already, in various parts of the world, so successfully commenced. There were forty-four women and girls in the female school at Paihia, and the attainments of many were most respectable in reading, writing, and needle-work. Some were married women with large families, who, rather than be kept away,

brought their infants at their back ; so anxious are they for instruction. Indeed, I was assured by several of the ladies, that the native women now consider it quite a deprivation to be kept from school. What a gratifying contrast does this present to the state of things only a few years ago ! Instead of viewing the missionaries with suspicion and distrust, and treating them with rudeness and contempt, plundering their houses, and threatening their persons and their lives, the New Zealanders, I may safely affirm, now look up to them with affection and respect. I am now writing from a recollection of all I saw when mixing amongst them, and could the numerous incidents in support of this persuasion which occurred during my visit be collected, they would be allowed most fully to bear me out in this assertion. One striking proof of the influence which the missionary character has acquired in New Zealand was afforded in the admission of a gentleman who has for some time been engaged in commercial pursuits in that country ; who, though himself avowedly sceptical as to the utility of missionary operations, and who, indeed, almost denied the existence of a single convert to Christianity amongst the natives, admitted that, on an occasion of his being once stopped by some hostile and thievish natives, he had only saved himself from being plundered of all he possessed by affirming that it belonged to a missionary. This word, once the reproach of man in that country, now proved his safe passport, and he was allowed to proceed unhurt. Such admissions convey an indirect testimony which cannot fail of its effect upon the candid mind, for they show that the lives and doctrines of these missionaries have not been exhibited before a

savage people altogether in vain. I may also add, that there are more instances than one of the daughters of Chiefs, considering it no degradation to become servants in some of the mission families, who in their own tribes have ranked too high to allow of their approaching a fire for culinary purposes, and who, on their first coming to our settlements, were attended by servants or slaves of their own. These women now do every description of household work, and have attained considerable proficiency in reading and needle-work. I need not add that their residence in the settlement, like that of all the other servants and work people, is altogether gratuitous; nor would they esteem any thing a greater punishment or disgrace than to be turned away. *(To be Continued.)*



SCRIPTURE REFLECTION.

"For ye are bought with a price; therefore glorify God in your body, and in your spirit which are God's," 1 Cor. vi. 20.

WHAT higher motive can the Christian have to glorify God than this, "Ye are bought with a price." The Apostle had been directing the attention of the Corinthian Church, in the preceding verse to their exalted state: "What, know ye not, (says he,) that your body is the temple of the Holy Ghost which is in you," &c. Is it then possible that we can so far forget the high and privileged condition to which we are predestinated, as to live below this our holy calling,

stated the awful death of a Socialist lately at Sheffield. A local missionary had made some attempts to see the poor man in his illness, but they had proved ineffectual; but hearing he was drawing near his latter end, he was determined to make one more effort. He accordingly entered the house without any ceremony, and made his way into the chamber of the unhappy man. As soon as he saw the missionary he rose up in his bed, and lifting up his hands, with mingled feelings of rage, terror, and desperation, he exclaimed, 'Are you come here to torment me?' 'No, my dear sir, I am come, if possible, to make you happy.' Happy! that is impossible, I am truly miserable. I am a ruined man—I am damned! Would to God that Robert Owen had never lived!' In this awful state this wretched man expired a few days after.

North Shields Meeting, Sep. 4. William Bramwell, Esq., in the chair. The place of meeting was well filled. Collection, 5*l.* 17*s.* 6*d.* Several affecting facts were stated. The Rev. Mr. Fisher detailed the particulars of the awful death of an infidel at Manchester. He was visited by a devoted clergyman, residing in that town. When the minister called, he began to speak to him about the Saviour, and the necessity of looking to him for pardon and peace. With agonizing feelings he exclaimed, 'I cannot, for I have burned my Bible.' 'But,' said the Minister, 'there is mercy for the chief of sinners, who looks with a penitent heart to the Saviour.' Again the dying youth howled out, 'I have burned my Bible!' At this moment three of his companions came in. The dying man fixed his eyes upon them, and exclaimed, 'May God Almighty curse—curse—curse you!' He

then fell back and expired! Surely "the way of transgressors is hard!" The young man had been brought up in different principles, but had been contaminated by his wretched companions, who, on one occasion, had met and agreed to burn their Bibles! Oh! that such men would remember, that they may burn the holy book, but they cannot burn the truth. "Heaven and earth shall pass away, but my word (says Jehovah) shall not pass away."—*From 'The Christian Spectator.'*



"For our light affliction," &c. "Heaviness may endure," &c.

Soon will dawn a glorious morning,
Ush'ring in a cloudless day,
Sun of Righteousness arising,
Sin and sorrow flee away!

What a scene of unknown splendour
Soon will burst upon our eyes,
When we, with the saints triumphant,
In our Saviour's image rise!

' A long eternity of joy ;
 No tear to weep again ;
 An immortality of bliss
 Without one moment's pain !'

Blessings endless, without measure,
 In the temple of our God,
 Far beyond the trace of mortals,
 Purchased by a Saviour's blood.

Ever there his praises sounding,
 More and more through endless day,
 For the grace to us abounding,
 Which has led us all the way :

Brought us safe through storms and tempests,
 Chast'ned us in tend' rest love,
 Comforted and still upheld us,
 Till we reach'd our home above.

Now we often feel affliction,
 Oft does sorrow grieve the heart ;
 Oft, when sore oppress'd with trouble,
 Nought on earth can joy impart.

Faith we find is then a cordial,
 Balm for ev'ry troubled breast ;
 Pointing to those blessed mansions,
 Where the weary all find rest.

Yes,—for transient are our sorrows,
 Fleeting shadows of a day ;
 And the joy which quickly follows,
 Never more shall pass away.

Ah ! this prospect sure can brighten
 All this vale though dark it is ;
 Gild our life with hopes of glory,
 Dawn of never-ending bliss.

A.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. II.]

FEBRUARY, 1840.

[Vol. IX.

FATHERS OF THE ENGLISH CHURCH.

JEWELL.

A TREATISE OF THE HOLY SCRIPTURES.

(Continued from page 12.)

Thus have I declared part of that profit which groweth to us by the word of God; but it doth not only direct our judgment in the trial of truth, but doth also graff in us a boldness and constancy in the defence of the truth. Solomon saith, (Eccles. xxvii.) "A fool changeth as the moon." He is always unstable and inconstant, he knoweth not what to do nor what to believe; he is sometimes full, and sometimes empty, and turneth and changeth as the moon; he buildeth, and layeth his foundation upon the sand, therefore his house falleth to the ground; he halteth on both sides, sometimes he worshippeth God, and sometimes worshippeth Baal; he is neither hot nor cold; he ebbeth and floweth like the waves of the

sea : he doubteth and staggereth, and resteth in nothing ; he knoweth not the truth ; he knoweth not that the Scriptures are the word of God, so he wandereth in the dark, and knoweth not the way in which he walketh ; he hath no feeling, no heart, no understanding ; he is unfaithful towards God, and keepeth no faith towards man ; he is wavering in all his ways. And why ? Because he knoweth not the will of God, nor hath the light of his word to guide his feet.

But a wise man is one and steadfast as the sun. He buildeth his house upon a rock, and that rock is Jesus Christ the Son of God. Therefore his house is never shaken down. Be the storm or tempest never so rough yet it shall stand fast like mount Sion, because his trust is in the name of the Lord. He knoweth that his name is written in the book of life ; he knoweth that he belongeth to the Lord's sheepfold, and that no man can take him away out of the Lord's hand.

In this boldness David saith (Psalm xxiii.) " Though I should walk through the valley of the shadow of death I will fear no evil ; for thou art with me, thy rod and thy staff they comfort me." And again, (Psalm xxvii.) " The Lord is my light and my salvation, whom shall I fear ?" And again, (Psalm cxix.) " Except thy laws had been my delight, I should now have perished in mine affliction."

When Hezekiah heard the proud message of Sennacherib sent to him and his people by Rabshakeh, that they should not obey Hezekiah, nor trust in him when he said, " The Lord will deliver you ;" and, " Let not thy God deceive thee, in whom thou trustest ;" he went up into the house of the Lord, and

prayed unto the Lord to save him and his people out of their hands, that all the kingdoms of the earth might know that he is God alone. (2 Kings, xix.)

Even so the Apostle (Rom. xiv.) "Whether we live or die, we are the Lord's." And in this boldness our Saviour Christ settled himself to bear their reproaches, and to carry his cross. (Luke xxii.) "Father, if thou wilt, take away this cup from me; nevertheless, not my will, but thine be done." Thus they that are taught by the word of God to put their trust in the Lord, and are thereby rooted and settled in him, cannot be removed by any practice of Satan, but stand fast, and continue for ever.

Which shall more plainly appear if we look back into the times of persecution, and behold the boldness and constancy of the saints of God. They were brought before magistrates, cast into prison, spoiled of their goods, cruelly murdered; some were hanged upon gibbets, some run through with swords, some torn with wild horses, some drowned in the water, and some burnt in the fire.

They were hated of all men for the name of Christ, they were despised as the filth of the world, and dung of the earth, yet continued they faithful and constant; they armed their hearts with the comfort of God's word, thereby were they able to resist in the evil day; they were faithful unto death therefore God gave them a crown of glory.

When they were called before kings and princes, and others of authority, and commanded to forsake the truth they had learned, and the comfort which they took in the truth, they answered in this manner: 'O my gracious lord, I would fain do your

commandment ; I am your subject ; I have done faithful service with my body and with my goods, but I cannot serve you against God. He is King of kings, and Lord of lords ; he is my Lord, before whom I stand ; I have put my life in his hands ; he hath forbidden me to do this thing which you command, I cannot therefore do it.

Judge uprightly whether it be meet to obey you rather than God. My living, my wife, my children, and my life, are dear unto me ; I am a man like others, and have my affections ; yet neither living, nor wife, nor children, nor my life, is so dear unto me as the glory of God. I am but a poor worm, yet am I the work of his hands. God hath put his word in my mouth ; I may not deny it ; I may not bear false witness against the Lord. My life is not dear unto me in respect of the truth ; I know if I should deny him to save my life, I should lose it ; and if I lose my life for his sake, I shall find it.

That which your authority shall lay upon me is not done without his will. All the hairs of my head are numbered ; I owe you obedience ; I will not resist your power ; for if I should resist, I should resist the ordinance of God. I am subject to you for conscience sake ; I will forsake my country, my goods, my children, and myself, at your commandment ; I will say to mine own flesh, I know thee not ; only I cannot forsake my Lord God.

Dear Sir, you fight not against me. Alas ! what am I ? what can I do ? You fight against God, against the Most Holy, against him which can command your life to go out of your body. It is a hard thing for you to kick against the spur ; it is no hard matter

for you to kill me, for so mighty a prince to kill so wretched a worm. But this I declare to you, that my blood which you shed is innocent, and shall be required at your hands.

It may please God to give unto you repentance, and the knowledge of the truth. If my blood may be a mean thereto, if my blood may open your eyes, if my blood may soften your heart, it could never be spent in a better cause, blessed be the name of God which hath made me his instrument for your so happy conversion. This is the only thing wherein I cannot yield. The Lord hath spoken unto me ; I have heard his voice ; my heart hath felt it ; my conscience knoweth it ; I cannot deny it ; no sword can cut me from it ; no water can drown it, no fire can burn the love I bear unto it ; there is no creature in heaven or earth that can carry me from that blessed hope I have conceived by his word.'

So constant is he that hath learned the word of God, and hath set his delight upon it, and is through it assured of the will of God. Heaven shall shake, the earth shall tremble, but the man of God shall stand upright. His feet shall not fail, his heart shall not faint, he shall not be moved ; such a ground, such a foundation, such a rock is the word of God.

Blessed is the man whose hope is in the name of the Lord. He shall build upon a sure place ; he layeth his foundation upon the corner-stone ; he needeth no army to make him strong ; he needeth no friends to comfort him in adversity ; his strength is within ; the gates of hell shall not prevail against him ; his comfort is inwardly within his heart ; he speaketh to God, and God unto him ; his eyes behold the kingdom, and power, and glory of God.



NOT LOST, BUT GONE BEFORE.

Some particulars respecting a dear Christian Friend, who quitted a world of sin and sorrow, 'in sure and certain hope of a joyful resurrection,' and entered into that "rest which remaineth for the people of God," October 31st. 1839.

OUR dear departed friend was naturally of a cheerful obliging disposition, much attached to her beloved sister and her children; though she had no appearance of great strength of constitution yet her health was good, till within the last two years; a neglected cough laid the foundation of a lingering consumption. Circumstances prevented her partaking much of the gaieties of the world, yet she evidently shewed that her heart was there, and this, (with sorrow) she confessed a few weeks before her death; when, by the inward enlightening work of the Holy Spirit, a decided

change had taken place. For many months she was unwilling to believe that her disease would end fatally, and, flattering herself she should recover, appeared unwilling to speak on serious subjects; when visited by a friend who was anxious to see her really preparing for eternity, the trifling news of the times appeared to interest her more than the one thing needful. Some months before the death of our departed friend she was recommended change of air, not being confined to her bed, though she was very ill; but the day before her intended departure she appeared too weak to undertake a drive of 12 miles, yet, notwithstanding another trying night, she was enabled to reach the place of her destination in safety. After her arrival she wrote an interesting note to a friend, highly satisfactory respecting the state of her mind, shewing that her whole dependance for salvation was on her Saviour, adding, 'dear friend, your prayer was heard and answered; the night before I left home I did not think I could possibly have undertaken the drive, but you prayed that I might be strengthened, and your request was mercifully granted.' Sometime before her death she said, 'a great change has taken place in my mind, I have prayed day and night for the pardon of my sins, and I think they are all forgiven, or I should not feel so much comfort and support in such a state of weakness. I have no fear of death, my trust is in my Saviour. I am most thankful that I ever came into Cornwall; my friends have been very kind, the Clergyman's visits have given me much comfort, particularly his exposition on the twenty-third Psalm. I have had a long time to prepare for my great change. How dreadful it would have been to have been called

into eternity before I was ready!" It would indeed, her friend replied, and the Lord has given you much patience. 'Yes he has, but (wishing to make the least of her complaints,) she added, you know I have not suffered much acute pain.' No, but you are naturally of a cheerful, active, disposition: and you have had a long confinement, cough, &c. which must require more than common patience. She frequently heard texts of Scripture on patience, and tracts read, from which the dear sufferer felt comfort and encouragement, particularly that delightful promise from Isaiah, "I the Lord do keep it, I will water it ever so gently, lest any hurt it; I will keep it right and day." She always preferred the Bible to any other book, particularly the Psalms, which she always loved to enjoy, even when apparently scarcely able to pick up or turn in bed from excessive debility. When unable, she remarked on various passages of Scripture, and was always anxious to conclude with prayer when her friends visited her. One day, about a week before her death, she said, (with much concern,) 'I cannot collect my thoughts to pray.' Her friends said, we do not, dear, serve a hard master, "He is touched with the feeling of our infirmities;" God is a God of love, you can just lift up your heart. She was satisfied, saying, 'I hope you pray for me.' One day, when from exhaustion she could scarcely speak, she said, I cannot bear any reading: a friend repeated some encouraging texts, which appeared to recall her attention, and then prayed with her, after which she asked if she had been enabled to attend, 'O yes, she said, with unusual animation, I heard every word.' Our afflicted friend derived much comfort from frequently receiving the sacrament

of the Lord's Supper, and the night before her decease she expressed an earnest wish more than once, to feed, again by faith, in that holy ordinance, on that precious Saviour, in whose presence she soon expected to find fulness of joy. In the morning it was, for the last time, administered to the dying saint; though she was unable to move hand or foot her intellects were perfectly clear to the last moment. A friend asked if she were happy; 'yes, she said, quite happy.' Falling asleep in Jesus, trusting in him, her end was peace, about 7 o'clock in the evening, and her peaceful and heavenly countenance (after her departure) shewed that she was no longer an inhabitant of our sinful world.

May these few particulars, hastily written for the gratification of the surviving friends of the deceased, prove a warning to those who are still walking in the broad road, and certainly not striving to make the care of their souls the "one thing needful," not to delay till too late their preparation for eternity, as they know not but that this night their soul may be required of them. May those who have been enlightened by the Holy Spirit to see Jesus to be the way, the truth, and the life, press on, trusting alone in him, who is preparing eternal mansions in glory for his redeemed people, knowing that "they have no abiding city here."

**RECOLLECTIONS OF NEW ZEALAND,
IN 1833.**

By a Staff Officer of the Indian Army.

(Continued from page 19.)

After breakfast, I visited the infant school, which is principally conducted by Miss Coldham, Mrs. William Williams' sister. There are 26 children on the books, but, some being ill, I only found 18 present. The school is at present held in the vestry of the Church, and I was struck with the remarkably clean appearance of the room and its little inmates.

In this school the native Christian infants are associated with those of the Europeans, there being too few to form a separate school for each. The system of infant instruction was originally introduced by the Rev. A. Brown, who continues to take a lively interest in the institution. The little creatures, from three or four years of age to six or seven, joined in the rhymes with evident feelings of interest and delight, and there cannot be a doubt but the moral culture which this system fosters, no less than the mental improvement of the young, must be as highly beneficial to the rising generation in New Zealand, as it has proved elsewhere.

Whilst sharing the hospitality of the Rev. W. Williams at dinner, I was unexpectedly made to feel myself quite in the society of an old acquaintance, from discovering that he was on terms of friendly intimacy with my brother at Oxford, when they were graduating together at that university; and for the time I almost forgot that I was exactly at the very antipodes of our

native country, and surrounded by a community of savages, who were no less removed by distance than by external appearance, manners, and customs, from the inhabitants of our highly favoured isle.

On expressing my surprise that, notwithstanding the want of European artificers, the missionaries should have managed to build such comfortable houses as those at Pahiā; which, though far from magnificent or elegant in their appearance, are nevertheless commodious and suitable to their wants, I was informed that these houses were chiefly built by the Missionaries themselves; indeed, every stone in the house in which I was then seated was laid by the Rev. W. Williams' own hands. Daily for some hours, with the assistance of Mr. Fairburn, was he seen making his work his recreation (if such it could be called) from those studies in the acquirement of the language which have obtained the acknowledgment from competent judges of his very high proficiency; and with a canvas cap and apron, and the trowel in his hand, setting an example to the natives around him of the most unwearied industry in his application to a description of work which, it were needless to observe, he had never before attempted. This house has an attic story, and when finished will be really an excellent and commodious dwelling. Nor is he the only Missionary who has been obliged thus to labour. All the earlier Missionaries have, in their turn, been required to build for themselves, and have, in most cases, been assisted in their work by those of their community who had acquired experience by a longer residence in the country. The windows, doors, and other carpenter's work, of Mr. Brown's house and school premises, devolved

entirely on the natives, excepting on one or two occasions, when European sawyers were employed on the first settlement of the mission at Paibia; and a careful comparison of their work with specimens of a similar description which were received from New South Wales, the production of English artificers, gained for the native workmanship a very decided preference. I would not imply that the Missionaries *needlessly* engaged in such secular concerns, or that they have allowed them to engross their time and attention so as to divert them from the more immediate objects of their mission. The thing was absolutely unavoidable, and, instead of their being condemned for thus sinking, as it were the Clergyman in the mechanic, their having so meritoriously accommodated themselves to the circumstances will not fail to obtain for them the respect and admiration of every sensible mind. How truly can these excellent men adopt the language of the Apostle to the Gentiles, in exhorting their people to habits of industry and disinterestedness, when he exclaimed, "I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive," Acts xx. Nor has the example which has been thus set by the Missionaries been lost upon the natives; so true is it that example is more powerful than precept; for none think it a degradation to acquire a knowledge of the arts, in which some who are the relatives of powerful Chiefs

have already become proficient, and are now usefully engaged in the instruction of their countrymen in the same arts.

All the houses, whether public edifices or private dwellings, at our Missionary settlements are considered as belonging to the society, and not the property of the individuals by whose industry, or for whose accommodation, they may have been constructed; and they will accordingly devolve on their successors in the mission, when they may be called to their reward. And when their arduous labours and peculiar situation in that remote quarter of the globe are considered, who is there for a moment who could so far bury the feelings of humanity, as to deny them in such a country the employment of a comfortable home for themselves and their families—a home, be it remembered, which, in most cases, has been thus raised for the public institution under whose auspices they have placed themselves, at the expense of so much toil and labour; yet, astonishing to add, attempts more than once have been made to persuade the public that their contributions are squandered, and their charities misapplied, in thus providing what is assuredly nothing more than a safe and convenient shelter for those who have devoted themselves to a life of peril and labour, and of perpetual banishment from their country and their home!

To be continued.

THE GOOD OLD WAY [IS] THE WAY OF
SAFETY.

THE Good Old Way is *Christ*. How to travel on

it is by *faith*—faith only; faith in the *One* true Mediator, in opposition to the “*many* inventions” of Romanism. Protestants refuse to trust in what is called the Sacrifice of the Mass offered by a Priest; because they believe the one true sacrifice of Christ on the Cross is *sufficient*. (Heb. x. 10—14, and ix. 25—28.) They refuse to call upon the blessed Virgin or the saints for their intercession, for they know that Christ’s intercession needs no help. (Heb. vii. 25.) And they believe his own declaration, (John xvi. 28,) that if they ask any thing in *his name* they shall have it. They abhor the thought of inflicting any sufferings upon themselves, with a view to make any satisfaction for their sins, for they know that Christ’s sufferings were infinitely meritorious. (Heb. x. 14. 17, 18, 1 John i. 7.) In a word, the Protestant Church perpetuates the testimony of one of her martyrs, when burning at the stake to which Romish intolerance had bound him—‘None but Christ, none but Christ.’ And this is the ground of the quarrel between us (Protestants) and Rome. She blames us for trusting in Christ *only*, and not also in her Mahuzzim, (Lords and ladies protectors;) and she endeavours to frighten us from this trust by persecution, when she has the power to persecute, and by threats of damnation when she has not. Christ will be the judge in this controversy; for we must all stand before his judgment-seat. We leave him to deal with our adversaries as he sees fit; but we are sure he will never condemn us for thinking too honourably of his power and grace, and for placing too much trust in his ability and willingness to save us.

NO PEACE WITH ROME.

THE TEMPERANCE SOCIETY.

(Extracts from Bishop Hopkins' Lectures.)

4 'THE Temperance Society has erred against the Scriptures in another point, namely, in the false prominence which it gives to this one vice above all others. They call it the master sin, the parent sin, the worst of all sins. Does this language agree with the Scriptures of truth? Surely, according to the Bible, impiety, unbelief, irreligion, idolatry,—which are only different names for the crime of rebellion against the Almighty—these are constantly held up as the great sins of mankind. All the vices of men are spoken of, in the word of God, as branches from the root of a corrupt and evil heart. There is no one immoral habit which can be truly said to be the master or the parent sin of the human family. As well might men say that any one member of the body was the parent of the others, as that any one vice is the parent of all vices. The evil heart is the parent, the vices are the offspring. And just as a wise earthly physician will never expect to heal an ulcer in one of the limbs so long as the patient labours under a diseased state of the system, but applies his remedies to the system first; just so the heavenly Physician directs his medicine to the evil heart of man, and then, when that is purified, he expects the evil habits to be reformed.

It is said, indeed, that the sin of drunkenness prevails more now, in consequence of the general use of ardent spirits, than it did in ancient times; and some men have supposed, that if the Apostles were alive in our day, they would recommend the distinct care of this peculiar vice, according to the views of the Tem-

perance Society. But I answer, that it is as easy to make those assertions as it is impossible to prove them. Since the fall of man, the wisdom of God has never countenanced the establishment of a society against any one vice, by itself, or for any one virtue by itself. The only society which he ever commanded, was designed for the salvation of men from *all* vice, and their renovation to *all* virtue. And the supposition that the Apostles, if they were now living, would deviate from the principle which reigns throughout the whole revelation of God, because any single sin may be especially prominent amongst a peculiar people, is a supposition so monstrous, that it is hard to say whether its impiety or its absurdity is the most glaring.

We have, however, sundry judicial opinions, stating that intemperance is the common provocation to crime. And statistical accounts are published, shewing that the cause of all enormities against domestic peace and public order, may be traced to the same prolific fountain. But the Christian philosopher would call this a shallow and partial kind of investigation. Intemperance cannot, in the nature of things, be the *sole* cause of any other sin. It can only be one out of many concurring causes ; and these concurring causes are secondary only, for the chief cause must always be the state of the heart. Indeed, the operation of inebriety is not to *originate* any evil within the bosom ; but to bring out what is there already, by paralyzing that power of self-control which might otherwise confine the existing evil to the secret thoughts, and prevent it from displaying itself in action. Hence, it is by no means true, that the most immoral people

will always be those who are the most addicted to drunkenness. The warm climates of the East Indies are filled with the most shocking immorality, and yet there is but little intoxication amongst them. Spain, Portugal, and Italy, are awfully immoral. Adulteries, assassinations, and every abominable deed of darkness, are common amongst their cities, and yet they are comparatively a sober people. Neither is it difficult to see that drunkenness cannot produce the worst and most dangerous of the other vices, because they require art, and management, and concealment; whereas the intoxicated man incapacitates himself for these, and becomes a fool and a beast. Therefore, the assassin, and the poisoner, and the adulterer, and the seducer, and the thief, and the house breaker, and the incendiary, and the professional gambler, and the counterfeiter, are usually sober men in their general habits, because if they were not, the execution of their villainies would be impossible.

It is a further peculiarity of this vice, that it never did, and never can become universal. And the reason is plain;—because it is the only vice which cannot hide itself in darkness. It is the only vice which loses all discretion, and comes out, in the open day, to proclaim its disgusting idiotism, and, as it were, read lectures on sobriety to all around. But this is the very cause why it attracts more attention than other vices. Not that there is, in reality, more of it in the community; but because all that there is, is publicly known, and becomes of necessity the theme of common reprobation.

Vile and abominable, therefore, as this vice of intemperance most truly is, it does not merit the exclusive

prominence which has been given to it, beyond the rank which it occupies in the book of God. If the gentlemen who have taken the statistics of our jails and penitentiaries had directed their attention to the whole circle of the vices with as much zeal as to this single one, they would have discovered that Sabbath breaking, swearing, lewdness, gambling, lying, and all the common appendages of a dissipated life, existed in company with the sin of intemperance ; and perhaps if they had taken an accurate survey of their connexions, they would have found that intemperance had been among the *last*, rather than the *first* of this list of sins, and deserved to be called not so much the parent as the child. One thing is certain, that few men can find any difficulty in remembering those days of their youth when they were under the dominion of many, and sometimes gross and shameful sins, while yet the vice of intemperance had not come near them. And if we are honest with the subject and with ourselves, we will acknowledge the truth of the Saviour's declaration, (Mark vii. 21,) "From *within*, out of the *heart* of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness ;" the thoughts of all these evil things come from within, and defile the man ; and many of the actions consequent upon the thoughts are usually committed, long before the sin of intemperance is added to the fearful catalogue.

In the system of Christ, therefore, I cannot find any justification for singling out this one vice, and making it the object of a distinct association. Most true it is, that in the solemn assurance of St. Paul,

(1 Cor. vi. 9,) "Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." But here the drunkard has his place between the covetous and the reviler; not a whit more liable to exclusion than they. Bound, therefore, to regard vice as the word of God regards it, I do not understand the Christianity of the course which either exalts one special sin to the dignity of a distinct association, or sinks others out of sight. And perhaps the text last quoted might be recommended with especial propriety to such of our zealous brethren as cannot defend their views of the temperance question, without becoming themselves revilers of those, who presume to prefer the *wisdom of God* in this matter, before the *wisdom of men*.*

* A very animated discussion took place at the Westminster Medical Society on Opium. Mr. Downing, who is, we believe, the author of a book on China, elucidated the action of opium in all those countries in which it is habitually consumed, and fully proved that all the arguments produced against the use of spirits applied with tenfold force against the use of opium. Dr. J. Johnson, in the course of the evening, said, from his own personal knowledge he was able to state, that opium eating had increased in *this country* to such an extent as to have become nearly equal in its proportion with tee totalism. Indeed, the subject had called forth the particular attention of the different insurance offices, who were about to hold a meeting, in consequence of their having discovered that they had sustained considerable loss from, as well as that a new risk had been created by, the enormous increase in the consumption of opium. In future policies, of course, the risk could be provided for by the charge of an additional premium; but as such a course of chance had not been anticipated on policies already effected, the matter had assumed a somewhat serious aspect. Several gentlemen bore testimony to the deadly results to which the practice invariably led.—*Record*.

Man's contrivances may indeed turn men from one sin to another, the grace of God alone can turn him off from sin altogether.

REVIVALS.

(Extract from a Letter.)

'HAVE the tidings of the revival at Kilsyth, near Glasgow reached your distant Cornwall? The account I am about to give you I can fully depend on, as I had it from an eye and ear witness who is most worthy of confidence, viz. Mr, M'Cleod, Minister of Gourrock. Being a man really interested in the spiritual welfare of his people he felt induced to visit Kilsyth, that he might personally investigate the matter; being on his return home he called a meeting in his Church for the purpose of detailing what he had seen. This took place last Monday Evening. A more interesting meeting I never attended, I shall endeavour to give you as full an account of all that was said by Mr. M'Cleod, (as also by Mr. Smith, Minister of Greenock,) as I possibly can. After reading the second chapter of Acts, Mr. M'Cleod gave a definition of the word *revival*; he then went on to tell us of the great variety of characters brought under the power of divine grace at Kilsyth,—the careless, the infidel, the drunkard, and the sober-living moralist. Before enumerating particular cases, he remarked that he wished to tell us what the general effect was which had been produced; that is, what he termed an *insatiable* thirst for the word of God.

Last Thursday Evening, after having been addressed by a Clergyman for two hours and a half, and when the Minister had retired to the vestry, about three hundred crowded round them, and begged that the word of life might still be preached to them. Mr. Burns, their venerable Clergyman, asked Mr. M'Cleod to speak to them, which he did, encouraging and exhorting them, "that with purpose of heart they

should cleave unto the Lord," after which they were dismissed.

As a proof that this crowding to the Church is not caused by any attraction save the only true and legitimate one of love to God's word, Mr Smith mentioned that the people were ignorant whether it was their own Minister or a stranger who should address them, whether it was to be a sermon or a prayer-meeting; so that it was not the desire of novelty, or the hope of hearing some preacher famed for eloquence which had brought them together.

In speaking of individual cases, Mr. M'Cleod mentioned an infidel who had persecuted his excellent Minister, Mr. Burns, and who had been extremely busy in instilling into the minds of the young his infidel opinions. This man came and confessed his iniquity, brought all his wicked books to be burned, and is now going on rejoicing in the faith which he once sought to destroy. A case was also mentioned of a notorious drunkard whom Mr. Burns happened one day to walk behind, and heard him muttering and talking to himself. Mr. Burns said to him 'will you never give up drinking.' To his great delight and astonishment, the man replied, 'Sir, I have not been drinking, but I was praying, for I am in great distress about my poor soul, I fear I am lost for ever, Oh, will you help me, Sir, to come to Jesus.'

An interesting case was mentioned of a woman, of a very superior character in the eyes of the world, who had attended most regularly on religious ordinances, and was most strict in every part of her outward conduct. When she began to be concerned about her soul, her neighbours and friends said to her, surely, you who have lived so unblameably, and

who live so exemplary in all your duties, have no reason to be afraid. Mr. M'Cleod saw and conversed with this woman, and had from her lips the following account: 'All the time I and others thought me so religious I almost altogether neglected secret prayer, I had no heart to that, but still I had a peace, for I thought that I had only to persevere in the way I was doing in order to be saved.' She seems now to be in possession of the true peace, she was in deep distress of mind for some time, but has now been enabled to trust in Jesus Christ himself, and not in the worshipping of him.

A great deal has been done amongst the colliers, an affecting story was told of one who having to go to his work at four in the morning, rose about three, in order to pour out his heart in prayer; after he had been so engaged, and had said to his wife that he felt very happy, he proceeded to his coal pit; whilst descending the shaft was heard singing a psalm, on reaching the bottom he came in contact with some foul air, and was immediately suffocated. This man had been an enquirer a considerable time before the revival became so general.

The young have been equally the subjects of this remarkable outpouring of the Holy Spirit. Mr. M'Cleod spoke of a boy and girl both about twelve years of age, with whom he conversed. The boy on being asked if he had attended a sabbath school said he had done so for four years, and added that he had always had a pride in learning his lessons and being regular in his attendance; but he remarked 'all that did me no good, and all my master's instructions did me no good, till I heard young Mr. Burns tell us in his sermon that we must go into our closets, and

pour out prayer upon that promise, Ezekiel xxxvi. 26, and plead with God that he would fulfil his promise to us ;' the little fellow added, ' I felt that I had a hard and a stony heart, and I knew that unless I was delivered from it there was no salvation for me, I continued to pray to God till he sent his Spirit to bless me.' When he was asked if there were any other particular passage which had been blessed to him, he said ' O yes, it was that verse, "Him that cometh unto me, I will in no wise cast out," that gave me peace at last.' Mr. M'Cleod said unto him, had you no peace before ? He replied, ' yes, I had peace, but the peace I had then did not make me happy, but the peace I have now, he added with a tear in his eye, makes me very happy.' When it was remarked to him that now he would be attending all the meetings that were held, he said ' no, I am an apprentice, and have no time, and would far rather go to the field where I was first made to rejoice in my Saviour, and all by myself pray to God and praise him.' This we understood the boy was in the habit of doing. The case of the girl was equally satisfactory.

Mr. Burns has said that he is sure of 400 souls who had been turned from darkness to light within the last few months, besides *hundreds* of others who are at present earnestly enquiring. Mr. Smith mentioned that Mr. Burns, who had been 18 years minister of Kilsyth, is the very last person in the world under whose ministry any thing like enthusiasm would be excited. He is himself not at all an excitable person, but quite the reverse ; of a very calm, prudent, and equal temper, but is a man eminently given to prayer, so that it has not been by might, nor by power, neither by human talent, or wisdom, but by the Spirit of

God. Let us give thanks on their behalf, and pray that they may be carried on safely unto the end, and that Satan may not be permitted to sow tares amongst the wheat.'

Ashton, September 24th. 1839.

The tidings of a revival such as this we may well give God thanks for; gathering as we may from its effects that it is indeed the work of "the Spirit of God," and praying that its further effects may prove it to be so more and more. Nor can we forbear to add that such an awakening carries with it no small evidence of its being the work of that Holy Spirit, who is not the author of confusion but of peace, when we see those brought under its influence gathering themselves for instruction, direction, and establishment in the way, with one consent, to him who is set over them as their appointed Shepherd—crowding to the appointed house of prayer, instead of heaping to themselves teachers, having itching ears; and making, as so many do, the very work of the Spirit in their hearts a plea for "separating themselves" from the communion of that one holy catholic Church, into the faith of which they have been baptized; and the provisions of which, except to a depraved, or Athenian appetite, are found amply sufficient to supply the wants of every enquirer after divine truth,—be it the babe in grace,—the young man in spiritual attainment, or the advanced father in Christ, waiting to receive the crown of glory laid up for him in the heavenly kingdom.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. III.]

MARCH, 1840.

[Vol. IX.

FATHERS OF THE ENGLISH CHURCH.

JEWELL.

A TREATISE OF THE HOLY SCRIPTURES.

(Continued from page 29.)

But what say we of the fathers, Augustine, Ambrose, Jerome, Cyprian, &c.? what shall we think of them, or what account may we make of them? They be interpreters of the word of God; they were learned men, and learned Fathers; the instruments of the mercy of God, and vessels of grace. We despise them not, we read them, we reverence them, and give thanks unto God for them.

They were witnesses unto the truth, they were worthy pillars and ornaments in the Church of God. Yet may they not be compared with the word of God.

We may not build upon them; we may not make them the foundation and warrant of our conscience; we may not put our trust in them. Our trust is in the name of the Lord.

And thus are we taught to esteem of the learned Fathers of the church, by their own judgment; by that which they have written, either for the credit of their own doings, or of the authority which they have thought due to the writings of others.

St. Augustine said of the doctors and fathers of his time, 'Neither weigh we the writings of all men, be they never so worthy and catholic, as we weigh the canonical Scriptures; but that, saving the reverence that is due unto them, we may mislike and refuse somewhat in their writings, if we find that they have thought otherwise than the truth may bear. Such am I in the writings of others, and such would I wish others to be in mine.' Some things I believe, and some things which they write I cannot believe. I weigh them not as the holy and canonical Scriptures.

Cyprian was a doctor of the church, yet he was deceived; Jerome was a doctor of the church, yet he was deceived; Augustine was a doctor of the church, yet he wrote a book of retraction; he acknowledged that he was deceived. God did therefore give to his church many doctors, and many learned men, which all should search the truth, and one reform another wherein they thought him deceived.

St. Augustine saith, 'Take away from amongst us any of our own books, let the book of God come amongst us; hear what Christ saith, hearken what the truth speaketh.' He is the wisdom of his Father,

he cannot deceive us. Again he saith, 'Hear this—The Lord saith; not hear this—Donatus saith, or Rogatus, or Vincentius, or Hilarius, or Ambrose, or Augustine saith.' All these were learned, most of them were holy; yet, saith Augustine, we may not yield to that which is said by learned men, but we must yield our full consent and belief to the word of God.

Origen saith, 'We must needs call to witness the Holy Scriptures; for our judgments and expositions without those witnesses carry no credit.' Mark well, our words, and expositions, and constructions, unless they be warranted by the Scriptures, are not enough, they carry not credit. Augustine saith, 'We offer no wrong to St. Cyprian, when we sever any of his letters or writings from the canonical authority of the Holy Scriptures.'

Thus speaketh Augustine, a doctor of the Church, of Cyprian, another doctor of the church. Cyprian was a bishop, a learned father, a holy man, and a martyr of Christ; yet, saith Augustine, his word is not the Gospel, his word is not the word of God : there is no wrong done to him, though his writings carry not like credit as the holy Scriptures.

I could shew many the like speeches of the ancient fathers, wherein they reverence the holy Scriptures, as to which only they gave consent without gainsaying; which can neither deceive nor be deceived. In this sort did Origen, and Augustine, and other doctors of the church, speak of themselves, and of theirs, and the writings of others, that we should so read them, and credit them, as they agreed with the word of God. This kind of writing is to be read,

not with a necessity of believing them, but with a liberty to judge of them.

St. Paul saith, (Gal. i.) "Though that we, or an angel from heaven, preach unto you otherwise than that which we have preached unto you, let him be accursed." Out of which place St. Augustine speaketh thus, 'Whether it be of Christ, or of his church, or of any thing else whatsoever, pertaining either to our life, or to our faith; I will not say if I myself, but if an angel from heaven shall teach us otherwise than ye have received in the books of the law, and in the Gospels, hold him accursed.'

Now to conclude this matter, the same father saith, 'The judges or doctors of the church, as men, are often deceived.' They are learned, they have the pre-eminence in the church, they are judges, they have the gifts of wisdom and understanding, yet they are often deceived. They are our fathers, but not fathers unto God; they are stars, fair, and beautiful, and bright, yet they are not the sun; they bear witness of the light, they are not the light. Christ is the sun of righteousness.

Christ is the light which lighteneth every man that cometh into the world. His word is the word of truth. He is the day-spring which hath visited us from on high; he came down from the bosom of his Father; he shall guide our feet into the way of peace. Of him God the Father spake, (Matth. iii.) "This is my well beloved Son, in whom I am well pleased; hear him."

He is the Lamb without spot; out of his mouth goeth a two-edged sword. This is he in whom all the ends of the world shall be blessed; hear him;

give heed to his saying, embrace his gospel, believe his word. Thus much touching the credit and authority which is to be given to the writings of ancient fathers.

St. Paul, speaking of the word of God, saith, (2 Tim. iii.) "The whole Scripture is given by inspiration of God, and is profitable to teach, to improve, to correct, and to instruct in righteousness:" to teach the truth, to improve falsehood, to correct all vice, to instruct in all virtue. Again, (Rom. i.) "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

St. Basil saith, 'The Scripture of God is like an apothecary's shop, full of medicines of sundry sorts, that every man may there choose a convenient medicine for his disease.' *There* are salves and ointments to cure all maladies. Whosoever cannot be cured by the word of God, his disease is grown desperate and past cure.'

Many think the Apostle's speech is hardly true of the whole Scriptures—that all and every part of the Scripture is profitable. Much is spoken of genealogies and pedigrees, of lepers, of sacrificing goats and oxen, &c. These seem to have little profit in them, but to be vain and idle. If they shew vain in thine eyes, yet hath not the Lord set them down in vain. "The words of the Lord are pure words, as the silver tried in a furnace of earth fined seven times." (Psalm xii.) There is no sentence, no clause, no word, no syllable, no letter, but it is written for thy instruction; there is not one jot, but it is sealed and signed with the blood of the Lamb. Our imaginations

are idle, our thoughts are vain ; there is no idleness, no vanity, in the word of God.

Those oxen and goats which were sacrificed, teach thee to kill and sacrifice the uncleanness and filthiness of thy heart ; they teach thee, that thou art guilty of death, when thy life must be redeemed by the death of some beast ; they lead thee to believe the forgiveness of sins by a more perfect sacrifice, because "it was not possible that the blood of bulls and goats should take away sins." (Heb. x.) That leprosy teacheth thee to know the uncleanness and leprosy of thy soul. Those genealogies and pedigrees lead us to the birth of our Saviour Christ. So that the whole word of God is pure and holy. No word, no letter, no syllable, no point or prick thereof, but is written and preserved for thy sake.

To be continued.



ON THE SABBATH.

By the late Dr. McCree.

THE Sabbath is the wisest and most beneficial, as well as the most ancient, institute of heaven, the first gift which God conferred on our newly created parents, and by which he continues to testify at once his care for our bodies and our spirits, by providing relaxations for the one, and refreshment for the other ; the joint memorial of creation and redemption ; the token of God's residence on earth, and the earnest of man's elevation to heaven : an institute which blends together, like the colours of the rainbow, itself, a


sacred emblem, recollections of the innocence of our primeval state, and the grace of our recovery, with anticipations of the glory to which we are called; an institute, in the observance of which we feel ourselves associated, not only with all who in every region, yea, on every sea, believe in the same Saviour, but also with holy men, Apostles, Prophets, and Patriarchs, in every age, since men began to call on the name of the Lord; nay in which we are raised to communion with the Father of our spirits; and by resting with him on the seventh day, receive the sacred pledge, that, in labouring and doing all our work on the six days, we shall have that blessing which alone "maketh rich and addeth no sorrow."



SCRIPTURE DIFFICULTIES.

AN exacter knowledge in language and circumstances would cause many difficulties in the Bible to vanish like shades before the light of the sun. Jeremiah, to describe a furious invader, saith, "Behold, he shall come up as a lion from the swelling of Jordan against the habitation of the strong." One would be apt to think this passage odd and improper, and that it had been more reasonable to have said, 'a lion

from the mountain or the desert.' But travellers who have seen the river Jordan bounded by low lands, with many reeds or thickets, affording shelter to the wild beasts, (which, being suddenly dislodged by a rapid overflowing of the river, rush into the upland country,) perceive the force of the comparison, and that the difficulty proceeds, not from the nonsense of the writer, but from ignorance in the reader.—
Bishop Berkeley.



RECOLLECTIONS OF NEW ZEALAND,
IN 1833.

By a Staff Officer of the Indian Army.

(Continued from page 37.)

Mr. Clark, the catechist, having kindly brought the Reverend Mr. Yate's pony from Waimate for my use, I availed myself of his escort to pay that station my contemplated visit. The road, which was a mere footpath, lay principally along the narrow ridges of hills. The country was generally clear of timber, but densely covered with fern and low brushwood, the universal characteristics of New Zealand scenery. It is, however, very well watered, as well from occasional showers at all seasons of the year, as from the multitude of rivulets with which the whole country is intersected. We were frequently obliged to head these streams on our journey from Paihia to Waimate by winding along the ridges, although in a few places the villagers had constructed small plank and timber bridges for the accommodation of the missionaries.

As an illustration of the estimation in which the missionaries are now held, it may not be deemed uninteresting to mention a circumstance connected with one of these little bridges, which afforded me much amusement at the time. The Chief of a village, a few miles from Paikia, had constructed a bridge of the kind I have mentioned, to facilitate the visits of the Paikia missionaries to his tribe; and Mr. Clark, on passing that way in the morning, found a palisade, or railing, run right across the bridge, so as completely to stop up the way. The natives sometimes do this to exact a sort of toll, demanding from native travellers a piece of tobacco, or such like trifling consideration, for the privilege of thoroughfare. As this is becoming quite a burthen to the poor natives belonging to the mission settlements, and is regarded as an innovation, the missionaries, though not themselves required to pay the toll, very properly set their faces against it; and Mr. Clark accordingly expressed his surprise and regret that a railing of the sort should have been fixed up there for this purpose.

He was himself treated civilly enough on this occasion, and an opening was made to allow him to pass; but on returning that way in the evening, Mr. Clark said he would make the chief ashamed of himself by avoiding his village in our route; a sort of silent reproof, which, although I said nothing about it at the time, I very much suspected would be entirely lost upon that independent minded savage. We observed the palisade still there as we passed the village taking another road to the right, from which we commanded a fine view of the place. There was about the village more cultivation than I had previously seen, in patches

of no great extent, but conveying an idea of settledness and comfort ; and the maize, or Indian corn, and potatoes looked particularly thriving.

The New Zealanders are a remarkably shrewd, inquisitive, and intelligent people, and the reason of our thus passing round their village was not long undiscovered by them. On my subsequent visit to Paihia I was informed that the Chief alluded to, ashamed of what he had done, and fearing lest he should offend the missionaries, had pulled down his palisade, and once more thrown open his bridge to the public ; affording by his conduct a striking contrast to the feelings with which the missionaries were once regarded by the New Zealanders, and one which may be fairly adduced in proof of their altered sentiments towards them.

We were fortunate in our weather, and after a pleasant ride of about three hours we reached our destination ; and I received a most friendly welcome to the settlement from Messrs. Davis and Hamlin, catechists of this station, who met me at tea at Mr. and Mrs. Clark's, where I found, in every respect, a most comfortable home.

Waimate lies nearly west of Paihia, about fourteen miles distant, and about ten miles from the settlement of Keri Keri. It was first formed as a mission settlement early in the year 1831, and whatever might at that time have been thought of the propriety of the selection, there seems at present to be but one opinion on the subject. It is entirely removed from the influence of the shipping, and in its vicinity are numerous villages, containing, collectively, a population probably as extensive as the whole of the other three

stations put together ; and, what is of material consequence, the soil is rich, and capable with culture of raising corn and potatoes, &c. sufficient for the consumption of the whole mission ; thus to a great extent rendering it independent of those periodical supplies, which have hitherto been received from New South Wales. The importance of forming an agricultural establishment, with this object in view, was early pressed on the attention of the Society by the Rev. Samuel Marsden, the father and the founder of the New Zealand Mission, as being, at the same time, calculated materially to advance the civilization and prosperity of the natives ; and it cannot but prove gratifying to him to learn that all his anticipations on this subject are now in the progress of being amply realized.

Those who, like myself, have but recently traversed newly formed colonies, and have witnessed the slow progress generally made in the Herculean task of clearing and cultivating the soil, building houses, and fencing paddocks, will best be able to appreciate the labours of the Waimate missionaries. The settlement is formed on a level, open space, and, as it is first seen on the approach from Paihia, it has rather an imposing appearance : for, instead of the miserable bark or log huts in which settlers in our colonies are generally contented to reside for the first few years of their career, with a few patches of cultivation for the supply of their immediate wants, I here beheld a row of most comfortable looking houses nearly finished ; each detached in the centre of well cultivated gardens, with a neat but strong paling fence surrounding the whole settlement, and enclosing several acres of

ground in a high state of cultivation ; groaning under crops of wheat, barley, Indian corn, and potatoes, sufficient, it was conjectured, for half a year's consumption for the whole of the New Zealand Mission, though only the second year of the settlement. Indeed the agricultural branch of the Mission can scarcely be said to have been brought into operation before the present year, the principal part of the land now producing barley, wheat, and Indian corn, having been this year sown for the first time ; and, although the ground was so full of roots, and other obstructions to the plough and the harrow, that the utmost difficulty was experienced in breaking it up, the crops give encouraging promise of an abundant harvest. The potatoes were nearly ripe, and of a size quite equal, if not superior, to the produce of Van Diemen's Land or England. The wheat or barley appeared dwarfish in comparison with the same grain in Van Diemen's Land, though in other respects looking well ; and the maize was finer than any I had seen out of India.

As we rode along the front of the settlement, I could not help contrasting these abodes of prosperity and peace, which the busy hand of industry had thus beautified, with the surrounding, almost interminable, wilderness, where, like the undisturbed race of nature, the rude inhabitants have, till lately, remained almost entirely neglected and unimproved. The striking contrast forceably reminded me of those beautiful lines of Cowper on a similar subject.

‘ Well spake the Prophet let the desert sing ;
Where sprang the thorn, the spiry fir shall spring :

And where unsightly and rank thistle grew,
Shall grow the myrtle and luxuriant yew.'

Nor did a closer inspection of the operations of this mission at all disappoint me, for my subsequent observations fully proclaimed the progress of a gradual, but radical, transformation of the moral character of those natives who are residing within its influence, which is so beautifully symbolized in the lines just quoted. Nor ought we for a moment to doubt that, under the same Divine blessing which has thus conspicuously rested on the commencement of this mission Christianity will continue to spread, and eventually diffuse its sacred influence throughout the whole of that now benighted country. Indeed, we have every encouragement to expect that, before many years elapse, the same Poet's further description of the effects of Christianity upon the no less barbarous tribes of North America, now but partially applicable to our mission settlements in New Zealand, will become strictly true of the whole of its savage inhabitants.

'What were they? what some fools are made by
art,

They were by nature, Atheists, head and heart:

The gross idolatry blind heathens teach

Was too refined for them, beyond their reach.'

* * * * 'What are they now? morality may spare

Her grave concern, her kind suspicions there,

The wretch who once sang wildly, danced and
laughed,

And sucked in dizzy madness with his draft;

Has wept a silent flood, reversed his ways,

Is sober, meek, benevolent, and prays;

Abhors the thought he boasted of before,
And he that stole has learn'd to steal no more.'
* * * * 'The poor reclaimed inhabitant, his eyes
Glistening at once with pity and surprise,
Amazed that shadows should obscure the sight
* Of one whose birth was in a land of light ;
Shall answer, Hope, sweet Hope has set me free,
And made all pleasures else seem dross to me.'

The agricultural branch is steadily and successfully progressing under the able superintendence of Mr. Davis, whose indefatigable exertions in this department show him to be an experienced and highly respectable English farmer. In all my tours in Van Diemen's Land and New South Wales, I do not recollect to have seen a settlement exhibiting agricultural operations, limited though they be in extent, turned out of hand in more satisfactory and workman-like style, or so much substantial improvement effected in so short a period; and that without other aid than from the then untutored natives of the place. Another

* The above lines are literally verified in many happy instances amongst the converted New Zealanders, some of whom, having been barbarous cannibals and bloody murderers, now exhibit, if any thing, a still more striking transformation of character than that amongst the Esquimaux Indians above referred to. It may be proper to add, that drunkenness is far from common; indeed it is scarcely known amongst the New Zealanders, who appear at first naturally to dislike ardent spirits, though an aversion too often overcome on board ship, and is sometimes, though not frequently, succeeded by confirmed habits of inebriety. The New Zealanders are not idolaters, and their notions of a supreme Deity, if believed in at all, are extremely vague. Evil spirits or deities appear to be the objects of their dread, to propitiate whom is the sole end of their superstitious observances.

year will complete the extent of cultivation at present intended for this settlement, when the whole New Zealand Mission will be, in a great measure independent of our adjacent colonies for its supplies of flour, now one of the heaviest items of expenditure in the Mission. Nor let it be for a moment imagined, that these secular occupations, trying and laborious as they must have been, are injurious to the general cause, for the promotion of which the missionaries have been sent out. On the contrary, the labors of Mr. Davis, Mr. Clark, and their coadjutors, however oppressive, (from the hardest and most difficult portion devolving upon themselves,) have proved highly conducive to the improvement of the natives; for it must ever be remembered, that although Christianity is not mere civilization, or knowing the arts, yet, as an operating principle, its excellence is thus powerfully recommended by those who have devoted themselves to the instruction of savages. It is in the every day duties of life, in indifferent stations and callings, that the operation of Christian principles, and the beauty of the Christian life are the most strikingly displayed; and it is, at the same time, a subject of gratulation to find that the attention of the catechists of the New Zealand Mission has been thus steadily and uniformly directed to the advancement of the spiritual interests of the natives, to which all their secular pursuits have in their proper places been made subservient.

SHORT SERMON.

(FOR THE INCORPORATED SOCIETY FOR PROMOTING
THE BUILDING OF CHURCHES.)

*"Blessed is the man whom thou choosest, and
causest to approach unto thee, that he may dwell in
thy courts," &c. Psalm lxxv. 4.*

Introduction.—I would plead for the wants of others, by fixing your attention upon the blessedness you enjoy in the possession of those privileges which hundreds of thousands of your fellow subjects are deprived of. The blessedness of man is pointed out in this verse as consisting in being taught how to draw near to God so as to find satisfaction in his worship and service.

Consider this blessedness,—

I. As set forth by the Psalmist in our text.

II. As provided for by the Church established in this land.

"Blessed is the man whom thou choosest;" and this choosing of God is the foundation of all the happiness that man can enjoy. Thus God chose Abraham out of the midst of his fathers' house, who were idolaters, in order to bless him with all the blessings with which he did bless him and his seed after him. Thus the children of Israel were chosen as that seed out of the midst of the heathen world. There was a national choice or election to high and distinguishing privileges; and in addition to that, as in the case of Abraham,

Isaac, and Jacob, and thousands of others, a personal election to eternal life. So in our own land we are, as a nation, chosen to high and great privileges which millions of our fellow men are destitute of; and, in addition, there are amongst us a people chosen of God to salvation.

“And causeth to approach unto thee.” The misery of sin is that it has separated between us and our God; the blessedness of salvation that it brings us near to him again. Those whom God chooseth he causeth, saith the Psalmist, to approach to him,—he shews them his covenant, the way of access by a Saviour, the great High Priest of his Church. Thus he caused Abraham and his seed, the children of Israel to approach to him, teaching them that only way of which all the rest of the world were left in ignorance. Thus that whole nation were taught to approach him by an outward calling and profession, whilst Abraham, &c. were taught really to approach him, as reconciled, in the spirit of adoption. So too in our own land, as a nation, we have been caused to approach unto God, taught the true and only way; whilst every true worshipper, that worships him in spirit and in truth. does approach him with a true heart in the full assurance of faith, and hope, and love.

“That he may dwell in thy courts.” The grand and glorious end for which God chooseth and causeth his people to approach to him is, that they may be fitted and prepared again for that uninterrupted enjoyment of his holy presence which Adam had in his unfallen state; from which Cain, as all carnal men, is said to have fled—that presence which formed the heaven below of the Psalmist, as of all the saints of

God, and in which he tells us there is "fulness of joy." To "dwell in his courts" then, is to abide in that presence, to enjoy it in the ways and means in which God is pleased to manifest it *on earth*, till in his appointed hour we be called to enjoy the full manifestation of it in his courts above.

Now it hath pleased God to manifest that presence at special seasons, and in a peculiar manner. Thus before sin had marred this beautiful world, and hurled from his high estate man, placed in honour as the lord of this lower world; whilst man yet knew no heaven but his heavenly Father's will, desired no happiness but his love, God set apart for his use his Sabbath, as a season which man was specially to reverence; a time when God would specially manifest his presence. Abel's offering, Noah's altar, Abraham's altar builded to the Lord at every place where he halted, Jacob's Bethel, are evidences to the same point; until, when Israel was formed into a national church, the whole machinery of their worship—the tabernacle in the wilderness described by David as the place where "his honour dwelleth,"—the temple afterwards raised at the command of God by Solomon for the national worship of his people—the synagogues in which our Lord, in the days of his flesh, and his Apostles after him, so constantly ministered in holy things; the Christian churches, which in after times began to be raised upon the ruins of the heathen temples, which corrupted tradition had so seriously set apart for the worship of false gods; and thus in our own land in houses of prayer set apart for the service of Jehovah, have our forefathers for ages past, and we at the present hour, meet to worship the living

and true God.—“ We shall be satisfied with the goodness of thy house, even of thy holy temple.”

II. Consider what provision has been made by that branch of Christ's Church established in this land for the enjoyment of such blessedness.—Every provision calculated to satisfy the mind of man is to be found within the walls of our Zion. In the public service of her Sabbaths we meet with a “form of sound words,” embracing in them, so to speak, the condensed wisdom of God and man. For from the Lord's Prayer—the form of our Lord's own teaching—the Liturgy of our Church ‘was the gradual growth of centuries, partly used by the earliest Christians, and partly drawn from the writings of successive saints and churches in distant and various parts of the world, (we speak not here of the settled portions of ‘God's most holy word,’ of the book of Psalms, read in appointed order,) till, at the grand revival at the Reformation, tried at that fiery day, which was to try every man's work—the wood, hay, and stubble, with which man's inventions had clogged it with were burnt, and the “gold, silver, and precious stones,” remained as materials over which the fire hath no power; such a composition as has been, is, and will be, (allowing for that alloy which is inseparable from all human currency,) a praise in all churches of the saints from generation to generation. In the administration of the sacraments, as the divinely-appointed signs and seals of the blessings of our common salvation;—the appointment of her ministry solemnly banded together by the articles of her faith and communion; we find a “goodness” which has *satisfied* her worshipping thousands for the last three-hundred years; a pro-

vision which has been the glory of our land, its honour and safety, the means of making this land the glory of all lands.

We plead for hundreds of thousands, nay for *millions* of your fellow-men, fellow subjects, and *nomi-nally* fellow Churchmen, who from want of Church room are actually shut out from the enjoyment of these privileges. So rapid has been, and is, the increase of our population, (two hundred thousand per annum,) it is calculated that no less a population than *four* out of our fifteen millions are growing up amongst us without the possibility of attendance upon the means of grace.

In London it is calculated that in 1841 there will be **SIX HUNDRED THOUSAND PERSONS** for whom no church room can be found. In Manchester there will be **TWO HUNDRED AND TWO THOUSAND** in the same awful situation. Let these two instances, instead of many, many, more, teach you *their* necessity and *your* bounden duty.

The Society for which I plead has been engaged since the year 1818 in doing what Christian charity has enabled it to do towards remedying this fearful evil. It has expended 280,801 pounds, by which means it has provided Church room for four hundred and thirty five thousand persons, including three hundred and eighteen thousand *free* sitting for the poor. But what are these among so many? What are these when we consider the hundreds of thousands which in London *alone* are shut out from the possibility of being satisfied with the goodness of the house of God on his holy day; and who therefore, instead of calling the Sabbath "a delight, the holy of the Lord

and honourable," are exposed to all the awful consequences and miseries, temporal and spiritual, of Sabbath desecration; and who, as the natural victims of Chartism, Socialism, infidelity, and every form of crime against God and man, are fast involving themselves and their country in one common ruin. And where is the remedy for this over-bearing weight of sin and misery? Shall we find it in the speculations of our modern would-be philosophers? Shall we find it in the ordinances and inventions of men,—the power of the arm of flesh? No, here "the wisdom of man is foolishness with God." Jesus Christ and him crucified stands forth alone as Jehovah's remedy,—'the only medicine appointed by the mercy of providence for our fallen nature, admits of no substitute, acknowledges no palliative but itself for the moral diseases under which we labour. To look to any other source for help is certainly to mistake the nature and extent of our malady.'

And where shall we find that help for the moral misery of our country? Whither shall we turn our despairing eyes but to the Established Church of our land? From what other quarter may we hope to hand down the blessings of our common salvation to generations yet unborn? By every motive then which we can lay before you we would exhort you—by your love to your Lord and Saviour, by your compassion for perishing sinners, by your loyalty to your Sovereign, to help, as the Lord hath prospered you, in this work and labour of love, a Society whose funds are now entirely exhausted.

'The most prominent, however, of those defects which cripple the energies of the Established Church,

and circumscribe its usefulness, is the want of Churches and Ministers, in the large towns and populous districts of the kingdom. The growth of the population has been so rapid as to outrun the means possessed by the Establishment of meeting its spiritual wants: and the result has been, that a vast proportion of the people are left destitute of the opportunities of public worship and Christian instruction, even when every allowance is made for the exertions of those religious bodies which are not in connexion with the Established Church.'—*Second Report of her Majesty's Commissioners.*

Donations for this object will be thankfully received by the Rev. H. A. Simcoe, Penheale, near Launceston, Cornwall.



SCRIPTURE ILLUSTRATION.



"Be strong, and of a good courage, fear not, nor be afraid of them," Deut. xxxi. 6.



Dr. Hackett is recorded as the last man in England who persisted to read the Liturgy after it had been proscribed by the Parliament; and the following anecdote is given by his biographer, illustrative both of his attachment to the Church, and his holy courage.

One Sunday, while he was reading the Common Prayer in his Church, a soldier of the Earl of Essex came and clapped a pistol to his breast, and commanded him to read no further. The Doctor, not at all terrified, replied, 'I will do what becomes a

divine, and *you* may do what becomes a soldier.' The tumult was quieted for a time, and the Doctor permitted to proceed.



THE BARREN FIG-TREE.

"Lord, let it alone this year, also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down,"
John xiii. 8, 9.

WHEN the Great Husbandman shall come
To fix the Barren Fig-tree's doom,
And mark where fruit is found;
Shall I a fruitful tree be seen,
With foliage gay all fresh and green,
And be with glory crowned?

Or will his all-discerning eye,
A barren tree in me descry,
Fit only for the fire;
While fill'd with trembling and dismay,
At his command I'm borne away,
To meet his dreadful ire?

Forbid it, O thou God of grace,
 Now may I humbly seek thy face
 And bow with holy fear;
 Now while the dresser intercedes,
 And for the Barren Fig-tree pleads,
 O condescend to hear!

'O Lord this Barren Fig-tree spare,
 And I to digging will repair,
 And well manure its root,
 Perchance 'twill recompence my toil,
 When I have thus enrich'd the soil,
 And bear abundant fruit.'



THE CHURCH OF OUR FATHERS.

HALF screen'd by the trees, in the Sabbath's calm smile,
 The Church of our Fathers, how meekly it stands;
 The villagers gaze on the old hallowed pile—
 It was dear to their hearts, it was raised by their hands.

Who loves not the place where they worshipped their God?
 Who loves not the ground where their ashes repose?
 Dear, even the daisy that blooms on the sod,
 And sacred the dust out of which it arose.

Then say, shall the Church that our forefathers built,
 Which the tempests of ages have battered in vain,
 Abandoned by us in supineness or guilt,
 Oh say, shall it fall by the rash or profane?

No! perish the impious hand that would take
 One shred from its altar, one stone from its towers,
 The life blood of martyrs has flowed for its sake,
 And its *fall*, if it fall, may be reddened with *ours*!

Rev. H. A. SIMCOX, Penheale-Press, Cornwall.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. IV.]

APRIL, 1840.

[VOL. IX.

FATHERS OF THE ENGLISH CHURCH.

JEWELL.

A TREATISE OF THE HOLY SCRIPTURES.

(Continued from page 54.)

Art thou a King? Read the Scriptures; thou shalt find who hath established thine estate, and what duty thou owest to God. God there telleth thee, (Prov. viii.) "By me kings rule, and princes decree justice." I have given thee authority; thou carriest my sword; I have put a crown upon thy head; thou art my servant; walk before me; let thy heart be perfect in my sight.

Art thou a subject? Read the Scriptures; they will teach thee to know thy duty. There Paul bid-
deth thee, "Give tribute to whom tribute; custom to whom custom; fear to whom fear; honour to

whom honour is due. Ye must be subject, not because of wrath only, but for conscience sake. For he beareth not the sword for nought, for he is the minister of God, to take vengeance on them that do evil."

Art thou a Minister? Read the Scriptures; they will teach thee thy duty. The Prophet saith to thee, "Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgressions." (Isai. lviii.) The Apostle saith unto thee, (2 Tim. iv.) "Preach the word, be instant in season and out of season; watch in all things; do the work of an evangelist; make thy ministry fully known." Thou shalt give an account for the souls of the people; their blood shall be required at thy hands.

Art thou a Father? hast thou children? Read the Scriptures; they will teach thee; if thou hast sons instruct them. Again, "He that teacheth his son, grieveth the enemy, and before his friends he shall rejoice of him. Give him no liberty in his youth, and wink not at his folly; chastise thy child, and be diligent therein, lest his shame grieve thee." Eccles. xxx. 11.) Eli the Prophet, by sparing his wanton children, cast away himself and his children; they were slain, the ark of God was taken, and old Eli fell down and brake his neck. (1 Sam. iv.)

Art thou a Child? hast thou a father? Read the Scriptures; they will teach thee. "Children, obey your parents in the Lord, for this is right; honour thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and that thou mayest live long on earth." (Eph. vi.) And again, "Children, obey your parents in all

things, for it is well pleasing unto the Lord." (Col. iii.) The wise man warneth thee, "The eye that mocketh his father, and despiseth the instruction of his mother, let the ravens of the valley pluck it out, and the young eagles eat it." (Prov. xxx.)

Hath God blessed thee in wealth? art thou rich? Read the Scriptures; they will teach thee. "Be not high-minded, and trust not in uncertain riches, but in the living God, which giveth us abundantly all things to enjoy." (1 Tim. vi.) Again, "Trust not in oppression and robbery; be not vain; if riches increase, set not your heart thereon." Thou shalt depart and leave them behind thee; they shall forsake thee. Thou shalt die, thou knowest not how soon. Solomon sheweth thee, "Riches avail not in the day of wrath, but righteousness delivereth from death." (Prov. xi.)

Art thou poor, and sufferest scarcity in this world? Read the Scriptures; they will teach thee. Say with Job, "Naked came I out of my mother's womb, and naked shall I return again." Learn of Solomon, "Better is a little with righteousness than great revenues without equity." And again, "Better is the poor that walketh in his uprightness than he that perverteth his ways, though he be rich." (Prov. xvi. and xxviii.) St. Paul saith, "Godliness is great gain, if a man be content with that he hath; for we brought nothing into the world, and it is certain that we carry nothing out." (1 Tim. vi.) And again, "Let him that is poor labour, and work with his hands the thing which is good, that he may have to give to him that needeth."

Art thou a Merchant? usest thou to buy and sell?

Read the Scriptures; they will teach thee, "This is the will of God, that no man depress or defraud his brother in any matter." (1 Thess. iv.) Thou shalt learn, that "divers weights and divers measures are abomination unto the Lord, and deceitful balances are not good." (Prov. xx.)

Art thou an Usurer? Thy case is hard, yet hear the Scriptures; they will teach thee; God commandeth thee thus, "If thou lend money to my people, to the poor with thee, thou shalt not be as an usurer unto him; ye shall not oppress him with usury." (Exod. xxii.) Again, "If thy brother be impoverished, and fallen in decay with thee, thou shalt relieve him; thou shalt take no usury of him, nor vantage; thou shalt not lend him thy victuals for increase, but thou shalt fear thy God, that thy brother may live with thee." (Levit. xxv.) And, "Whatsoever ye would that men should do unto you, even so do ye unto them." (Matt. vii.) And, "He that giveth his money unto usury shall not enter into the kingdom of heaven." (Psalm xv.)

Art thou a Fornicator, and livest in adultery? Read the Scriptures; they will teach thee; "He that committeth fornication (saith St. Paul, 1 Cor. vi.) sinneth against his own body. Know you not that your body is the temple of the Holy Ghost? Know you not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of a harlot? God forbid."—"As He which hath called you is holy, so be ye holy in all manner of conversation," (saith St. Peter, 1 Eph. i.) The reason is set down by St. Paul, (1 Thess. iv.) "For this is the will of God, even your holiness,

and that you should abstain from fornication, that you may be holy both in body and in spirit." And, (Heb. xiii.) "Whoremongers and adulterers God will judge." They shall have no inheritance in the kingdom of Christ and of God.

Art thou a Servant? Read the Scriptures; they will teach thee, "Servants be obedient unto them that are your masters, according to the flesh, in all things, not with eye-service as men-pleasers, but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as unto the Lord, and not unto men." (Coloss. ii.) Again, "Please your masters, not answering again; be no pickers, but shew all good faithfulness, that ye may adorn the doctrine of God our Saviour in all things." (Tit. ii.)

Art thou proud? Read the Scriptures; they will teach thee, "Be not high-minded, but fear." (Rom. xi.) "What hast thou that thou hast not received? If thou hast received it, why rejoicest thou as though thou hadst not received it?" (1 Cor. xiv.) And, "Learn of me, that I am meek and humble in heart." (Matt. xi.) And, "God resisteth the proud, but giveth grace to the humble." (James i. 4.)

Art thou in adversity? Read the Scriptures. "Great are the troubles of the righteous, but the Lord will deliver him out of them all." (Psalm xxxiv.) And (Psalm xci.) "He shall call upon me, and I will hear him; I will be with him in trouble; I will deliver him, and glorify him." And St. Peter telleth thee, (1 Ep. iii.) "The eyes of the Lord are over the righteous, and his ears are open to their prayers. God is faithful, which will not suffer you to be tempted above that you be able, but will give the

issue with the temptation, that ye may be able to bear it."—"The Lord is near unto all them that call upon him, yea, to all that call upon him in truth." (Psalm cxlv.)

Art thou a sinner? hast thou offended God? Read the Scriptures; they will teach thee, "Hate the evil, and love the good." (Amos v.) And again, "Fly from evil, and do good, and dwell for ever." (Psalm xxxvii.) "Rise up and go to thy Father, and say unto him, Father, I have sinned against Heaven, and against thee, and am no more worthy to be called thy son." (Luke xv.)

Dost thou despair of the mercy of God? Read the Scriptures; they will teach thee; Christ telleth thee, (Matt. ix.) "I came not to call the righteous, but sinners to repentance." Again, (chap. xi.) "Come unto me all ye that are weary and laden, and I will ease you."—"At what hour soever a sinner doth repent him of his sin from the bottom of his heart, I will put all his wickedness out of my remembrance," saith the Lord. Again, (Ezek. xxxiii.) "I desire not the death of the wicked, but that the wicked turn from his way, and live." And (Psalm cxlv.) "The Lord is good to all, and his mercies are over all his works."

Art thou going out of this life? Read the Scriptures they will teach thee; "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." (John xi.) Say with St. Paul (Phil. i.) "Christ is to me both in life and in death advantage; I desire to be loosed and to be with Christ."

To be continued.

RECOLLECTIONS OF NEW ZEALAND,
IN 1833.

By a Staff Officer of the Indian Army.

(Continued from page 63.)

During my whole tour in New Zealand, I was very particular in noticing the work which had been executed by the natives who have been thus instructed in the arts. I visited the workshops at Paihia and Waimate when the natives were at work, and they seemed to handle our carpenters' tools with the same facility as European artificers; whilst the articles of household furniture, panel doors, sash windows, roofing materials, and agricultural implements, were certainly superior to the specimens of the same descriptions of work received from New South Wales, the production of English artificers. Tables, chairs, boxes, bedsteads, and other household furniture, are now made up entirely by the New Zealanders, and the plain joiner's work is inferior to none that I have seen elsewhere, whilst it was much better finished than the generality of what I saw in both of our Australian colonies. 350,000 feet of timber have been sawn by the Waimate natives for the Mission; 40,000 bricks were in like manner made and burnt in the last year. Some natives are learning the wheelwright trade; some are employed at the blacksmith's forge, making and repairing agricultural implements; whilst others are learning the management of horses, and are found to make excellent hands at the team. The dairies at each station likewise employ some, and a few fill the situation of domestic servants in the different families of the mission.

The importance of thus encouraging the acquirements of the arts of civilized life, and of introducing a taste for English manufactures, by infusing artificial wants among a savage people, so sunk in barbarism as the New Zealanders; and the power which is thus exerted in co-operation with Christian principles in the improvement of their mental and moral condition; and in thus raising man above the brute, placing him in his proper situation amongst his species here, and at the same time preparing him for a better world hereafter, appear not to have been lost sight of by the Church Missionary Society, or the excellent persons whom that Society has sent out to New Zealand. Accordingly we find them instituting an annual examination of their schools, at which the public are invited to attend; when prizes are awarded to the best specimens of artificer's work, and needlework, produced by the natives. The last annual examination was held at Paihia, in December 1832, when upwards of 800 natives, from various and remote districts in the island, are said to have attended as spectators; a convincing proof of the increasing interest which the subject of Christian instruction is now exciting in that country. On this occasion a field-gate was one of the articles of native workmanship produced, which received a prize; and, of a quantity of needlework which was thus exhibited, I was permitted to take away promiscuously a few articles, such as pinafores, frocks, &c. which by competent judges have been pronounced very superior to the generality of the like work performed by the inmates of our charitable institutions in England. The shirt-collars, &c. were certainly much neater than any I have ever seen made by the tailors

in India; and these, be it remembered, are the productions of grown-up women, many of whom, but three or four years ago, were barbarous savages, nay, brutal cannibals. So much then for the degree of credit which those statements deserve that would make us believe that the improvement of the natives in the arts is limited to what the dictates of self-interest may prompt, in furtherance of the present comfort and convenience of the members of the Mission.

Of all the departments of missionary labour in New Zealand, none appeared invested with so much interest as the public schools; for, unlike those which contemplate exclusively the benefit of the young, a steady and uniform attention to whom makes such large demands on the patience and perseverance of those under whom they are placed, we now behold our less favored fellow creatures voluntarily assembled for the purpose of mutual instruction—chiefs and subjects, old and young, bond and free, all classed according to proficiency and merit, without any reference whatever to former distinctions—friends and foes dropping long indulged animosities, and all bent on the one grand object of obtaining instruction. The only text books are the holy Scriptures and Liturgy of our Church, which they read, and from which they write by dictation; thus, so far as human means go, engrafting the morality of the gospel, and infusing its spirit and moral tendency into minds matured and anxious for their reception. Nor let all this be styled the picture of our hopes rather than of what is actually passing amongst this interesting people; for I have not indulged my fancy, but expressed my conviction from what I saw whilst sojourning amongst them.

I accompanied Mr. Clark, the morning after my arrival at Waimate, to the usual Morning Prayers of the station, at a little after five o'clock. The people were all assembled, as usual, by ringing the bell, and the little church was nearly filled when we entered. We were not expected, and being a few minutes late, we found them engaged in singing the opening hymn of the service. Mr. Clark then offered up the general confession, and the whole congregation kneeling repeated it after him, sentence by sentence, with much apparent seriousness and devotion. After the morning prayer, the whole adjourned outside, when the male school was formed according to the system of mutual instruction by circulating classes, as adopted at Paihia. The classes commenced by writing on slates from dictation, and it was remarkable how few mistakes the upper classes made, which may be accounted for from the peculiar simplicity of their orthography. They have in the New Zealand language dispensed with several of our letters, retaining only these which admit of one simple sound, and the learner has consequently much less difficulty in catching the correct orthography of the language. The Roman characters are used, and the letters of the alphabet are as follows.—

Vowels, A E I O U; Consonants, M N R W H K P T and NG, making only fourteen letters in all, including the compound one NG. The writing of many was most creditable, being a well formed, even, and legible hand, much superior to that of the generality of schoolboys in England. Indeed it seems to be the general opinion of the Missionaries, that the New Zealanders acquire a knowledge of reading and

writing much quicker than is generally done in England. Natives have been known to read fluently in the short space of three months during which they have attended these schools, when they have again repaired to their homes in the interior, taking with them a copy of the printed portions of the Scriptures and Liturgy; where their contents have been generally made known, and divine truth been thus far more extensively diffused than had its publication been restricted to the medium of the English, or any other foreign and unknown tongue, as advocated by some who have hazarded their opinions on this subject.

In the Waimate school, they at present have under instruction males and females 120, and there are three similar schools in the surrounding villages. The females here learn reading, writing, and needlework, as at the female school at Paihia; and the specimens which were shewn me were equally neat and creditable to both the scholars themselves, and their excellent instructors. The proficiency of the women in every branch of their instruction speaks volumes for the assiduity and attention that must have been bestowed upon them by the ladies of the Mission, as well at this station, as at the others in that country; and, considering how large a share these ladies have taken in the instruction of the natives, both in the female schools and when at home, their important labors in the mission, though unobtrusively performed, and perhaps but little noticed by the superficial observer, will not fail to obtain for them the highest meed of praise from every benevolent mind.

The Station of Waimate, coupled with that of


Keri Keri, forms the sphere of labour allotted to the Rev. W. Yate, who conducts the Sunday duties alternately at each. In his absence from either station, the prayers are read, and an exhortation given in the native language, by one of the resident catechists. Mr. Yate was in New South Wales, during my visit to New Zealand, carrying through the press another and more complete edition of the liturgy, gospels, and other portions of holy Scriptures, which when completed will be highly prized by the people. Even the present imperfect printed copies now in use in New Zealand are so much esteemed by the natives that it is unnecessary to issue them gratuitously to get them into circulation; the people being willing to contribute an ample equivalent for their value, either in potatoes or other productions, which, of course, are appropriated to the furtherance of the other objects of the mission. Sometimes they undertake to earn a book by personal labour, considering one fully worth a month's work for a grown up man, or six weeks for a woman or boy. Indeed in a country like New Zealand, where the value of coin as circulating medium is unknown, produce and labour are the only acknowledged and understood equivalents used in payment in our commercial intercourse with the natives; and the introduction of holy Scripture amongst them is found to encourage industry and social habits, at the same time that its direct effect is to ameliorate the mental and moral condition of the people. That such should be the anxiety of the natives to possess one of these books which, irrespective of their secret contents, would appear to a savage altogether valueless, will be allowed to outweigh the most powerful arguments

that could be offered in proof of the success of Missionary exertions in that benighted country; for it is one which speaks for itself, and that cannot be easily gainsaid.

The previous edition of the selections from Scripture and the Liturgy had been some time since issued, and most of the copies had from long use been nearly worn out. One man a Chief at Kororareka, came up to me and showing me how much his '*Puka, Puka*' had been worn, and in some places rendered almost illegible, said something to me in a whisper, which I could not understand, but having been overheard by Mr. Brown, I subsequently found to be a request for me to intercede with the Missionaries for another. This man moreover, I was informed, had never attended the Mission Schools, but had managed to teach himself to read with the assistance of a slave, who had been instructed in the Mission. The demand for these books is evidently keeping pace with the extension of education, and the only difficulty appears* to be how this demand is to be met. The time has now

* It is gratifying to know that the wants of this interesting and rising Church have been at length supplied, and that the Printing Press is at length in full operation in New Zealand, under the direction of Mr. W. Colenso, who in July 1835 reports having already composed and struck off two thousand copies of the Epistles to the Ephesians and Philippians, and six hundred tables for schools; one thousand copies of St. Luke's gospel, and a 12mo book of 67 pages; 600 copies of the Addition, &c. tables for the natives. Mr. C. then related that he had already bound up 400 copies of St. Luke's gospel, and that the natives were so impatient to obtain them, that he could not bind them fast enough.

fully arrived when ample employment might be given to a printer in that country, and the establishment of a press will prove a measure of efficiency as well as of eventual economy to the Mission. The absence of one of the New Zealand Clergymen engaged in the publication of the new edition of the New Zealand Liturgy, and portions of the Scriptures, is now severely felt; and it is hoped the present will be the last occasion when it will become necessary for a member of that Mission to resort to a country twelve hundred miles distant or that purpose.



THE SNARE OF THE FOWLER.

How often it happens that a passage of Scripture which we may have read over and over again in a careless and unthinking manner, becomes by some trifling circumstance suddenly invested with a force and meaning which we never perceived in it before, convincing us yet more fully how profitable the word of God is for "correction, and instruction in righteousness!" This was the case with me a short time since while I was spending the evening in a small circle of friends, when the conversation rested for a few moments on the subject of *Decoy Birds*. One of the party had been abroad, and described to us the method there adopted of catching birds by means of decoys, which drew from another a remark on the refined cruelty of man in thus taking advantage of the natural instincts and habits of those helpless creatures in order to ensure their destruction. The

scriptural expression, "The snare of the fowler," flashed upon my mind, and the more I thought upon the subject the more I saw how extremely applicable it was to the snares of the great enemy of our souls, that subtle fowler who is ever on the watch to entrap us. How manifold are his devices! The natural propensity of man to follow the example of others, has not been lost sight of by him; how often does he avail himself of it to entangle us in his nets! how often are careless and inconsistent professors of religion employed by him as *decoys* to allure others from the strait and narrow path wherein they ought to walk: and this more especially in the present day, when the Church is "enlarging the place of her tent," and religion, as good old Bunyan says, is walking through the land in silver slippers. The force of example is too much lost sight of by us all, I mean as a personal and practical thing, for we readily admit it in the abstract. It is a useful though a painful exercise, occasionally to review all our friends and companions, with the object of determining whether the influence which they must necessarily have had upon us, has been for good or evil, whether their example has stimulated us to increased exertion, or tempted us to relax in the work set before us. In making that review, there will be some perhaps for whom we shall have reason to bless God that he has cast our lot among them. But it is to be feared that these will be but few in comparison. I am speaking now in reference to that class of persons known by the name of the "religious world." When we are in the society of persons decidedly opposed to religion we are on our guard; we feel that we are in an enemy's

country, and gird on our armour accordingly. The extreme beauty of holiness; the high and ennobling influence which real Christianity exerts on the human character, have never been so deeply impressed on my own mind as when I have been thrown by circumstances among those who "cared for none of these things." The contrast between their pursuits and those which the Christian has set before him, is too strong to escape observation, and it is with increased humility and earnestness we pray to be delivered yet more and more from the dominion of "the god of this world." But when we are with those who profess to march under the same banner, to follow the same Captain with ourselves, the case is different. We suspect no danger here, and throw off that irksome watchfulness which we had before preserved.

Alas! how often do we find that the deepest wounds we have received in our Christian warfare, have been inflicted in "the house of our friends." How often has the solemnizing influence of a faithful sermon been lost almost as soon as the preacher's voice has died on the ear, by the frivolous discourse of those from whom we might have expected better things! How often at night when we have "shut our door," have we felt ashamed and afraid to look up to our Father in heaven, from the misgivings of a conscience that felt soiled and stained from its intercourse with those who thought "foolish talking and jesting" were things not unbecoming a Christian! In the early ages of Christianity this corroding influence of society was felt by multitudes who fled from the scene of temptation to the cloister and the cell; and this, though a very blameable, was a very natural pro-

ceeding on their part; as has been often said, It is much more agreeable to flee from the danger than to face it. We all know, and have daily proofs that 'it is much easier to *abstain entirely*, than to use with moderation. But the Christian's duty is far different. —A city set on a hill, to be seen of all men,—a candle giving light to all that are in the house,—the salt scattered through the earth to preserve it from corruption; such are a few of the emblems given by our Lord of the members of his Church. Oh, then, let us ever remember, that however lowly our lot in life may be, however small the circle in which we move, we *each individually* exert an influence either for good or evil, on those around us. Let us then beware how by our careless walk we cause our brethren to offend. There is a line between cheerfulness and levity which may be easily perceived by a tender conscience, and without being morose and setting ourselves up as if we were holier than others, we may yet in a quiet but decided manner do much to approve ourselves as disciples of him who prayed not that we should be taken out of the world, but that we should be "kept from the evil."



SCRIPTURE REFLECTION.



"Thou compassed my path, and my lying down, and art acquainted with all my ways." Psalm cxxxix. 3.



In the busy scene of life, in the social home, and

in the silence and repose of solitude, the eye of God is upon thee,—he knoweth every secret thought, every intent of the heart is open to his searching glance.

“Thou God seest me,” may be a source of the most inexpressible comfort and delight; or a cause of unutterable misery and dread:—the thought will bring with it either the brightness and the blessedness of heavenly joy, or the darkness and the gloom of despair. To conceive the eye of so great, and powerful, and holy a Being, constantly directed to that scene of sin and pollution,—the human heart, is indeed a fearful and a solemn thought! But how much more solemn, when we reflect that that piercing scrutiny is also directed towards the *unrenewed* heart! O, it is a contemplation from which we shrink with painful sensitiveness and dread. The eye of providence following the sinner through all the paths of guilt, and folly, and misery;—every secret thought, impervious perhaps to all besides, open and obvious to his sight. Every unholy word and action laid bare before him! And who shall stand such a scrutiny? Could even the beloved of the Lord, the child of his adoption, the pardoned, the justified, the sanctified, could even such an one but see, *as God sees it*, the naked heart, stript of all its false colourings and adornments, stript of all its vain subterfuges and deceptive arts,—that child of God, that heir of heaven, would start aside with horror, and turn away his eyes from the humiliating sight, and be ready to hide himself in the dust “from the eyes of the Lord, and from the glory of his majesty:” and yet, so God actually sees us! But *how* doth he view the sin that he hateth, in the soul that he loveth? “Like as a *Father* pitieth his

own children, even so is the Lord merciful unto them that fear him." Jehovah—a name implying such sovereign power, such great, such glorious, such unapproachable attributes—is softened down into the love and mercy of Jesus ! Oh, then, thou risen Saviour, be thou ever "about my path, and about my bed," and go not from me ! In the day of darkness and distress, O go not far from me ; let thy holy Spirit "arise and shine" upon me with healing in his wings ! In my hour of happiness be thou still by me, and let my "joy be alway in the Lord." In the silence of solitude let me hold sweet communion with thee. And in the awful stillness of death, let me hear thee still whisper those sweet words of support and consolation, "I am with thee, I will never leave thee nor forsake thee !" C.

ON EARLY RISING.

"O Lord, early in the morning will I direct my prayer unto thee, and will look up," Psalm v. 3.

I take it for granted that every Christian who is in health is up early in the morning : for it is much more reasonable to suppose a person up early because he is a Christian, than because he is a labourer, or a tradesman, or a servant, or has business that wants him.

We naturally conceive some abhorrence of a man that is in bed when he should be at his labour, or in his shop. We cannot tell how to think any thing

good of him who is such a slave to drowsiness as to neglect his business for it.

Let this, therefore, teach us to conceive how odious we must appear in the sight of heaven, if we are in bed, shut up in sleep and darkness, when we should be praising God, and are such slaves to drowsiness as to neglect our devotions for it.

For if he is to be blamed as a slothful drone that rather chooses the lazy indulgence of sleep than to perform his proper share of worldly business, how much is he to be reproached that had rather lie folded up in a bed than be raising up his heart to God in acts of praise and adoration?

Prayer is the nearest approach to God, and the highest enjoyment of him that we are capable of in this life.

It is the noblest exercise of the soul, the most exalted use of our best faculties, and the highest estimation of the blessed inhabitants of heaven.

When our hearts are full of God, sending up holy desires to the throne of grace, we are then in our highest state; we are upon the utmost heights of human greatness; we are not before kings and princes, but in the presence and audience of the Lord of all the world, and can be no higher, till death is swallowed up in glory.

On the other hand sleep is the poorest, dullest refreshment of the body, that is so far from being intended as an enjoyment, that we are forced to receive it either in a state of insensibility, or in the folly of dreams.

Sleep is such a dull stupid state of existence, that even amongst mere animals, we despise them most

which are most drowsy. He therefore that chooses to enlarge the slothful indulgence of sleep, rather than be early at his devotions to God, chooses the dullest refreshment of the body before the highest, noblest employment of the soul ; he chooses that state, which is a reproach to mere animals, rather than that exercise, which is the glory of angels.

You will perhaps say, though you rise late, yet you are always careful of your devotions when you are up.

It may be so ; but what then ? Is it well done of you to rise late because you pray when you are up ? Is it pardonable to waste great part of the day in bed, because some time after you say your prayers ?

It is as much your duty to rise to pray as to pray when you are risen. And, if you are late at your prayers you offer to God the prayers of an idle, slothful worshipper, that rises to prayers as an idle servant rises to his labour.

Further, if you fancy that you are careful of your devotions when you are up, though it be your custom to rise late, you deceive yourself ; for you cannot perform your devotions as you ought. For he that cannot deny himself this drowsy indulgence, but must pass away good part of the morning in it, is no more prepared for prayer when he is up than he is prepared for fasting, abstinence, or any other self-denial. He may indeed more easily read over a form of prayer than he can perform these duties ; but he is no more disposed to enter into the true spirit of prayer than he is disposed to fasting. For sleep, thus indulged, gives a softness and idleness to all our tempers, and makes us unable to relish any thing but what suits with an idle state of mind, and gratifies our natural

tempers as sleep does. So that a person that is a slave to this idleness is in the same temper when he is up; and though he is not asleep, yet he is under the effects of it; and every thing that is idle, indulgent, or sensual, pleases him, for the same reason that sleep pleases him; and, on the other hand, every thing that requires care, or trouble, or self-denial is hateful to him, for the same reason that he hates to rise. He that places any happiness in this morning indulgence, would be glad to have all the day made happy in the same manner; though not with sleep, yet with such enjoyment as gratifies and indulges the body in the same manner as sleep does; or at least, with such as come as near to it as they can. The remembrance of a warm bed is in his mind all the day, and he is glad when he is not one of those that sit starving in a church.

Now, you do not imagine that such a one can truly mortify that body which he thus indulges; yet you might as well think this as that he can truly perform his devotions, or live in such a drowsy state of indulgence, and yet relish the joys of a spiritual life.

For surely no one will pretend to say that he knows and feels the true happiness of prayers, who does not think it worth his while to be early at it.

It is not possible in nature for an epicure to be truly devout; he must renounce this habit of sensuality before he can relish the happiness of devotion.

Now, he that turns sleep into an idle indulgence does as much to corrupt and disorder his soul, to make it a slave to bodily appetites, and keep it incapable of all devout and heavenly tempers, as he that turns the necessities of eating into a course of indulgence.

A person that eats and drinks too much does not feel such effects from it as those do who live in notorious instances of gluttony and intemperance ; but yet his course of indulgence, though it be not scandalous in the eyes of the world, nor such as torments his own conscience, is a great and constant hindrance to his improvement in virtue ; it gives him eyes that see not, and ears that hear not ; it creates a sensuality in the soul, increases the power of bodily passions, and makes him incapable of entering into the true spirit of religion.

Now this is the case of those who waste their time in sleep ; it does not disorder their lives, or wound their conscience, as notorious acts of intemperance do ; but like any other more moderate course of indulgence, it silently, and by smaller degrees, wears away the spirit of religion, and sinks the soul into a state of dulness and sensuality.



POETRY.

O thou afflicted, tossed with tempest, and not comforted," &c. Isa. liv. 11.

WHEN storms assail the mind,
When raging passions rise,
A remedy we find
In him who yonder lies,
All bathed in bloody sweat for thee,
To quell thy soul's worst agony.

In visions of the past,
Thus view thy Saviour's power,
And long as time shall last,
And long as storms shall lower,
He is the same and ever nigh,
To-day, and to Eternity!

He suffer'd in his soul,—
The "man of sorrows" he,
Yet could the waves control,
And he can comfort thee;
Whatever gusts upset thy mind
He can rebuke the raging wind.

Tempted and tossed with grief,
In heaviness and woe,
To him for thy relief,
To him for comfort go:
To Jesus who has died for thee,
Jesus, who lives to set thee free.

O'er heav'n and earth he reigns,
Thy interceding friend,
He suffer'd once thy pains
To bring them to an end:
An end that will be well for thee,
If thou to him for refuge flee.

The weary he invites,
The heavy laden soul;
Thy spirit he delights,
If wounded; to make whole;
If blind, to guard thee on thy way
From darkness to eternal day.

E'en now he calls thee home,
Thy home is at his feet,
To him then haste and come,
He will thee welcome greet;
And bid thee lay thy burden down,
And call himself and heaven thy home! R. F. W.

Purleigh Rectory.

Rev. H. A. SIMON, Penheale-Press, Cornwall.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. V.]

MAY, 1840.

[VOL. IX.

FATHERS OF THE ENGLISH CHURCH.

JEWELL.

A TREATISE OF THE HOLY SCRIPTURES.

(Continued from page 78.)

What should I say more of the Scriptures, how profitable and comfortable they be in all cases and parts of our life? In adversity, in prosperity, in life, and in death, they are our special comfort. If we must fight, they are a sword; if we hunger, they are meat; if we thirst, they are drink; if we have no dwelling-place, they are a house; if we be naked, they are a garment; if we be in darkness, they be light unto our going.

They are comfortable to Kings, to subjects, to old men, to young men, to man and to wife, to father and to child, to master and to servant, to captain and

soldier, to preacher and people, to the learned, to the unlearned, to the wise and to the simple.

They are comfortable in peace, in war, in heaviness, in joy, in health and sickness, in abundance, in poverty, in the day time, in the night season, in the town, in the wilderness, in company, and when thou art alone. For they teach faith, hope, patience, charity, sobriety, humility, righteousness, and all godliness. They teach us to live, and they teach us to die.

Therefore hath Paul said well, "The whole Scripture is profitable:" it is full of great comfort; it maketh the man of God absolute and perfect unto all good works; perfect in faith, perfect in hope, perfect in the love of God and of his neighbour; perfect in his life, and perfect in his death: so great, so large, and ample, and heavenly, is the profit which we do reap by the word of God.

Now it followeth, that we consider how necessary and needful it is for us to be guided by the word of God in the whole trade of our life. The word of God is that unto our souls which our soul is unto our body. As the body dieth when our soul departeth, so the soul of man dieth when it hath not the knowledge of God. "Man liveth not by bread only, but by every word that proceedeth out of the mouth of God." (Deut. viii. 3.)

Behold, saith God (Amos viii. 11.) "I will send a famine in the land; not a famine of bread, nor a thirst of water, but of hearing the word of the Lord." Their tongue shall wither, their heart shall starve, they shall die for hunger. "They shall wander from sea to sea; and from the north unto the east shall they run to and fro to seek the word of the

Lord, and shall not find it," verse 21. "They shall stumble at noon-day, as at the twilight; they shall grope for the wall like the blind, and truth shall fall in their streets." Isai. lix.

For how shall they be saved unless they call on the name of the Lord? "How shall they call on him, in whom they have not believed? how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. x. 14. 15.) Chrysostom therefore saith, 'Neither can it be, I say it cannot be, that any man shall attain to salvation, except he be always occupied in spiritual reading.' The wise man saith (Prov. xxix. 18.) "Where there is no prophecy, the people decay."

When the Scriptures are not opened, when there is none that can edify, and exhort, and comfort the people by the word of God, they must needs perish; for they know not the way in which they should walk; they know not whom to honour, nor upon whose name they should call; they know neither what to believe, nor what to do. Hell hath enlarged itself, and hath opened his mouth without measure; and they that are wilful and ignorant, and the children of darkness, go down into it.

They become thrall and captives unto Satan; their heart is bound up; they understand nothing; their eyes are shut up, they can see nothing; their ears are stopped up, they can hear nothing; they are carried away as a prey into hell, because they have not the knowledge of God.

So doth Christ tell the Sadducees, (Matt. xxii. 29.) "Ye are deceived, because you know not the Scrip

tures, nor the power of God." Thus he teacheth, that error is the child of ignorance. The cause why you are so deceived is, because you know not the Scriptures ; you have hated the light, and loved darkness ; you have neither known the Father nor me. He that knoweth not the truth of God, knoweth not God.

Herein, in this case, there is no plea of ignorance. Ignorance will not excuse us. Chrysostom saith, 'Thou wilt say, I have not heard the Scriptures. This is no excuse, but a sin.' Again he saith, 'This is the working of the devil's inspiration ; he would not suffer us to see the treasure, lest we should get the riches ; therefore he counselleth us that it utterly availeth us nothing to hear the laws of God, lest that upon the *hearing* he may see our *doing* follow.'

Gregory saith, 'Whoso know not the things that pertain unto the Lord be not known of the Lord.' Origen also, giveth reason of this practice of Satan : 'Unto the devils it is a torment above all kinds of torment, and a pain above all pains, if they see any man reading the word of God, and with fervent study searching the knowledge of God's law, and the mysteries and secrets of the Scriptures. Herein standeth all the flame of the devils ; in this fire they are tormented ; for they are seized and possessed of all them that remain in ignorance.'

Carneades, a philosopher, was wont to say of his master and reader, Chrysippus, If it had not been for Chrysippus, I never had been any body ; he was my master and teacher ; he made me learned ; whatsoever I have, I have it of him. How much better

may we use the like words of the Scripture, and say, unless it were for the word of God our wisdom were nothing, and our knowledge were nothing. Whatsoever we have, we have it by the word. Without it our prayer were no prayer; without it, our sacraments were no sacraments; our faith were no faith; our conscience were no conscience; our Church were no Church. Take away the light of the sun, and what remaineth but darkness? Heaven and earth are darkened. No man can see his way, or discern the things about him; even so if the word of God be taken away, what remaineth, but miserable confusion and deadly ignorance?

When the Philistines had shorn the hairs of Sampson, they fell upon him, took him, bound him, and plucked out his eyes; they danced about him, and made scorn and games of him. We are Sampson; the strength of our hairs is the knowledge of the will of God; it is laid up in our heads, in the highest and principal part of us; if that be shorn off, if we be kept from hearing, reading, and understanding of the word of God, then will error, superstition, and all wickedness get the upper hand, and fall upon us, and bind us, and pluck out our eyes, and make scorn of us, and utterly destroy us.

When the people of Jerusalem were besieged, and wanted food to eat, they fed on rats and mice, and many unwholesome and filthy things. A woman was driven for want of meat to do a cruel part upon her own child; she took her own babe, which was the fruit of her own body, killed it, cut it in pieces, dressed it, and fed upon it: a loathsome meat, especially for a mother to eat her own child. But she was dri-

ven to it by extremity and hunger ; it was so cruel a thing to lack wherewith life might be preserved.

Even so fared it with us and our fathers, after it pleased God to take away the gospel, and to send a famine of hearing the word of the Lord. We were driven to eat those things which were loathsome and horrible to behold ; we were driven to feed upon our own children, even the fantasies and vanities of our heart. There was no substance in them, they could not feed us.

In this case were the children of Israel, when they grew weary of the word of God, and left the ordinances sent down unto them. God had no pleasure in them, their prayers and sacrifice were not accepted. " I cannot suffer (saith the Lord, Isa. i. 14.) your new moons, nor Sabbaths, nor solemn days. Who hath required this of your hands ?"

In such case were the Scribes and Pharisees, when they forsook to be guided by the word of God, and took away the key of knowledge ; they fed upon their own devices, they neglected the commandments and will of God, and followed their own traditions ; therefore Christ reproved them, (Matth. xv. 7—9. " O ye hypocrites, Isaiah prophesied well of you, saying, This people draweth near unto me with their mouth, and honoureth me with their lips, but their heart is far off from me. But in vain they worship me, teaching for doctrines men's precepts."

Therefore if we seek to know the sacraments of the Church what they are ; if we would be instructed in the sacrament of baptism, or in the sacrament of the body and blood of Christ ; if we would learn to know our Creator, and to put the difference between

the Creator and a creature; if we desire to know what this present life is, and what is that life which is to come; if we would believe in God, and call upon the name of God, and do worship unto God; if we would be settled in perfect zeal and true knowledge; if we would have an upright conscience towards God; if we would know which is the true Church of God, it is very needful that we hear the word of God. There is no other word that teacheth us the way unto salvation.

**SACRED REFLECTIONS.****No. XII.***The Triumph of the Gospel.***WHEN** the Apostle Paul reviewed his career of

usefulness, and the amazing success which had accompanied his preaching wherever he went, he is constrained to give expression to the feelings of his heart, and exclaim, "Thanks be unto God which always causeth us to triumph in Christ." Here is a triumph, and it is the moral triumph of the Gospel of Christ over the hearts of sinners; compared with this triumph every mere earthly triumph, however imposing in its circumstances of magnificence, dwindles into nothingness itself. The Apostle was carried from city to city, from province to province, in a course not marked by the fading laurel of a fading world, but adorned by the rich and everlasting trophies of divine grace. Wherever the Lord gives testimony to the gospel message of salvation, and applies it with the Spirit of power in any individual case, a glorious triumph is won over opposition the most formidable, and prejudices the most inveterate and deeply rooted. The conversion of a sinner from darkness unto light, the deliverance of a sinner from the tyranny of unhallowed lusts and passions, his introduction into the liberty of the sons of God, proclaims indeed a triumph worthy of his name. The strong man armed compelled by the stronger than he to relinquish the palace of the human heart; an understanding enlightened to see, and therefore to appreciate the truths of God; a stubborn and perverse will reduced into sweet captivity to the obedience of Christ; affections exalted, purified, and refined; a practice distinguished and beautified by the fruits of holiness; these, if any thing can, display the triumph of gospel grace in the regenerate soul.

CHARLES.

MISSIONARY INTELLIGENCE.

*Origin, and Preparatory steps of the Awakening
at Kishnaghur.*

‘But your Lordship will remind me, that I promised to give such information as I had obtained, of the origin and preparatory steps of this great movement.

1. The principal means is, I have no doubt, the holy and devoted Mr. Deerr’s characteristic preaching of Christ Jesus, in intelligible and fervent Bengalee Addresses, sustained by his benevolent and disinterested life. A person more thoroughly a Missionary I never saw. He is like Schwartz, in simplicity of mind, disregard of self, incessant labour, and love to Christ and the souls of men. He lives and thinks of nothing else; however much he may fall short of Schwartz in the wisdom, tact, and management of the human mind, which distinguished that illustrious Missionary. I am speaking only of means: God alone, in his grace is the Author of all that is truly good. I was not aware till I made the inquiry, that Mr. Deerr, with three or four Catechists, had preached daily, for the space of two years in the Bazaar of Kishnaghur; so that not *all Asia*, but—all the Zillah of Kishnaghur, had heard the Word of the Lord Jesus. The impression made was testified by the fierce opposition which he met with, the contradiction, the violent assaults, the gross abuse, so that his life was at times in danger. Arguments were sometimes entered on by the crowd of 200, 300, or 400 persons; and there were often three or four speakers. This was in the

course of 1835 and 1836, after his return from Europe. The converts who have since been made, Kurta-Bhojas and others, had thus heard, most of them repeatedly, the mystery of the Gospel, and many of them the arguments which had been held; for the villagers throughout the Zillah are continually coming up to the Courts of Kishnaghur, or for other business.

2. In the next place, the secret preparatory work in the midst of the Kurta-Bhojas joined in upon, and aided, this bold preaching of the sacrifice of Christ; just as "the devout and honourable woman" in the Acts of the Apostles—Lydia, for example, "whose heart the Lord opened;" as I trust he has, and will, many of these. Their history I cannot fully develop, time will reveal the whole. So far as I can learn, (1) their name means, Worshippers of the Creator. (2) They spring from both Hindoos and Mahomedans. (3) They have been, like the innumerable other subdivisions in Hindoostan, very much unknown, and not often disturbed by their neighbours; for Paganism tolerates all religions but the true. (4) They have a tradition that they came from the West; and indeed some of the older men are Rajpoots, manifestly, by descent. The Bengalee is quite a different person. (5) Many among them date their rise from one Baboo Doolál, a Gwalior—Milkman Caste—in Ghoorpara near Hooghly, forty or fifty years since. Probably many eminent leaders have appeared in different places. (6) Their chief peculiarities are, They reject all idolatry. They acknowledge neither Koran nor Veda. They worship one God, the Creator of all things. They perform their

devotions in the night, when they eat and drink together, and sing hymns or poems of a religious character. This reminds me of Pliny's language respecting the first Christians. They conform in the day to the Hindooism or Islamism of their families. i.e. they live as Hindoos or Mussulmans, from cowardice, and not having hold of enough truth. They profess to seek, by devotion, that God would give them eyes to obtain a sight of himself, and, through that sight, salvation. They have an expectation that God would become incarnate and visible to their bodily eyes. They have some idea of a Trinity of Persons in the One God, whom they call [1] Kurta, "Creator;" [2] Thakoo, "Son;" [3] Mohaprabroh, "Great Spirit." The Hindoo Mythology, as is known, is full of incarnations, and traces of a Trinity. (7) The Hindoo Kurta-Bhojas were under the guidance of Gooroos, who are themselves of the Kurta-Bhoja Sect, and who used magical incantations, and committed to each disciple a secret word, or muntra, which, if never disclosed, would lead to salvation. (8) There are five classes among them, of a civil nature; only four of which I could, however, learn, [1] "Bhaoul," which is thought to be a proper name of some leader. [2] "Darbish," or "Dervish," which would appear to be of Persian origin. [3] "Kurta-Bhoja," which I suppose must be a common name of the entire body; [4] "Sahib Dhuuney," or "Master of Riches," probably secular only, like "Baboo," or "Zemindar." (9) They are supposed to be 100,000 in number, and to be scattered from Hooghly to Benares.

It was to a village of these people that Mr. Deerr

addressed himself, in 1835, and after a year's consideration, received about thirty of them, in 1836, to Baptism, as I stated in my former letter, to your Lordship. I confess this preparatory work, which was going on so long, gives me a considerable confidence that the whole is, in substance, of God. In fact, if these seven Kurta-Bhoja Gooroos, or two or three of them, turn out sincere believers, it is impossible to say how rapidly the tidings of salvation may extend. The word of the Lord may again run and be glorified as among the Thessalonians of old, in the length and breadth of India.

3. I assign further, as a preparatory cause, the instructions of early Missionaries at Serampore, Chinsurah, Calcutta, who were accustomed forty years since to travel through the Zillah and preach the Gospel. One convert heard the Word of the Kingdom at Calcutta twenty years ago. One Gooroo had been in the Burdwan School. Others are found to have received ideas of the Gospel through their families, &c.

4. The silent distribution of copies of the Holy Scriptures and Religious Tracts, have had their share in this blessed machinery; to what extent I do not know; probably not to a wide extent, as the Zillah is entirely destitute of education.

5. The chastening hand, again, of the Almighty, in the fearful inundation of 1838, aroused multitudes; whilst the lovely characteristics of Christian Charity, beaming forth, as I mentioned in my former Letter, would tend to win the alarmed sufferers, and draw them by the cords of love and the bands of men.

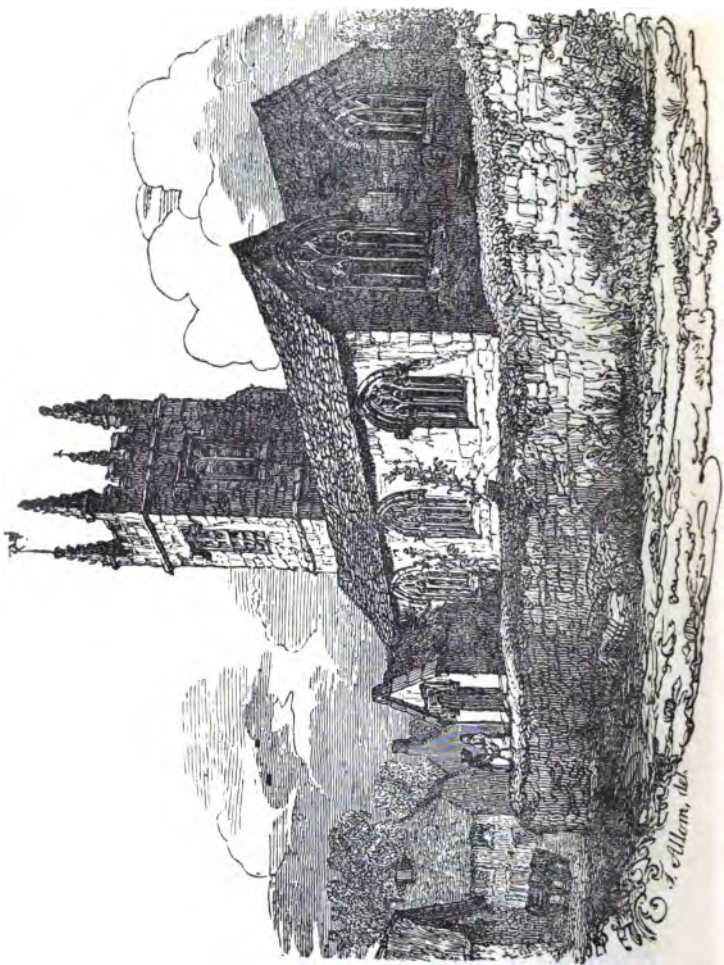
6. The power and fame of the British Govern-

ment, with an indefinite idea of bettering their condition, would have its weight with almost all. While this motive was prevalent, it would produce, of course, only nominal converts; but some influence of it, I apprehend, has been unavoidable. For fifty years after the battle of Plassey, and during the gradual aggrandizement of the British Power, the Natives thought we had no religion; and indeed the weight of Government was thrown into the scale of Heathenism and Mahomedanism. A Native knew that he should lose its favour, if it were suspected that he had embraced Christianity. For the last thirty years, things have gradually altered. The connexion with Idolatry has been dissolving. The sentiments and feelings of the Government and of the Services, defective as they now are, have been incomparably improved. The thirty Churches erecting or erected over India, are in the face of the sun. The new Cathedral at Calcutta is known in every bazaar. As therefore, at the first promulgation of the Gospel, the Governing Powers were adverse to the new and despised Religion, and this went to depress the doubting inquirer; so I conceive it to be inevitable that the Christian character of Britons now must have encouraged these numerous converts. Nor is this wrong. *Kings the nursing fathers*, and *Queens the nursing mothers* of the Church is an object of prophetic expectation. The general and progressive weakness also of the native superstitions—their decrepitude—the contempt into which they have gradually fallen—the props of secular authority knocked away from under them—science, literature, commerce, jurisprudence, sapping insensibly their very foundation—must have, doubt-

less, facilitated the transition to the profession of Christianity on the other hand.

Indeed, wherefore should we not say, that all the subordinate means which I have enumerated, and many others, have contributed, in 'the never-failing providence of God, which governs all things in heaven and earth,' to the grand result? and why should we not trace with gratitude some of the intricacies and combinations of a thousand "wheels within wheels" in the stately march and triumph of Christ? Were there not such sub-arrangements in the conversion of our own Druidical and Saxon Ancestors in the second and sixth centuries? Were the first converts of Augustine and his followers uninfluenced by the royal example? Were the defects of that first age of Christians a barrier to a better class in the succeeding periods? Or was the blessed Reformation less important in its result, because of the mixture of motives in the age and race which first witnessed that glorious revolution in matters of Religion?

To God alone, in his grace, we nevertheless ascribe all the glory of hearts renewed, sins pardoned, souls saved, in all these European movements of old as in these Oriental now. We guard, sedulously, indeed, against proposing secular motives, or being satisfied with nominal Christianity. We aim at the purest and most spiritual and consistent Christian doctrine, experience, and practice. But we thank God for the least real success, and the least preparatory steps for bringing men under the means of grace, and extracting them from the mire and pitfall of nature's darkness and pollution.—*Bishop Wilson's Letter to the Earl of Chichester.*



EGLOSKERRY CHURCH, near Launceston, Cornwall.

LECTURES ON THE CHURCH SERVICE.

No. 1.

PSALM LXV. 4.

"We shall be satisfied with the goodness of thy house."

GOODNESS shewn generally in the provision made by our Church for the holy, humble, and joyful worship of her children.

Objections—*Length* and *Sameness*.

Its *length* is fully accounted for and compensated by its *variety*, comprehending all the spiritual wants of ourselves and others; so that if we advance in a scale from the needful length of *private* prayer, through the increasing needful length of *family* prayer, till we come to the largely increasing wants of *public* prayer, we should scarce know how to shorten our service without abridging something either of thanksgiving, or praise, or 'hearing his most holy word,' or asking 'those things that are necessary as well for the body as the soul;' which could ill be spared.

Remedy—Enter into its spirit—heart and voice.

Objection to its *sameness* answered by analogy—The bread we eat, why do we relish it? The daily necessity of our bodies brings with it a daily appetite, and the man who cannot welcome plain food day by day proclaims that his appetite, or his digestion, is weakened by disease or excess. So spiritually, appetite and digestion are what we want.

Again, a man of sound and sober appetite if bidden

to a feast will go knowing that amidst a variety of dishes he will be sure to find some to suit him. And this is one of the innumerable advantages of "a form of sound words," that the hungering and thirsting worshipper knows what the nature of the food, and the feast that shall be spread before him, is: he has tasted and found it wholesome nourishing bread before, and knows therefore if he carry an appetite with him he shall find it so again. He cannot come starving, or disgusted go away: which under the best of circumstances *he* can never know whose devotions are dependent upon what the shifting frames and feelings of any child of Adam, (be he Minister never so gifted, or man never so graced,) may influence him to utter at the moment; and that though he may at one season (when that Minister, that man, be endued with the Spirit from on high,) find that food which is strengthening and refreshing, and go on his way rejoicing; yet at another season, if so be (as it must be granted that all Ministers, all men, may be) that Minister, that man, be in frame indevout, in affection cold, in understanding clouded, he may come away empty, nauseated and starved, while his own appetite was craving food. But so it cannot be here. The Minister's frame may be indevout, his affections may be cold, his understanding may be clouded, but the feast is still the same, the food as nourishing as ever, and none that hath the appetite can go empty away.

The service opens with the sentences taken out of holy Scripture, intended (like the bells on Aaron's garments) to stir up devotion, and toll all into God's house. The whole consists of two notes especially—Man's misery, and God's mercy; teaching us the

spirit in which the worshipper should approach God ; with such a view of his own sinfulness as should fill him with the deepest humility and reverence ; and at the same time such a view of God's infinite mercy in Christ as may prevent any thing like despair. Cyprian (A. D. 248) observed, that the early pastors of the Church prepared people's hearts to pray by a devout preface. And our Reformers seem to have felt with the Psalmist, that " God is greatly to be feared in the assemblies of his saints, and to be had in reverence of all them that are round about him," when they selected the sentences that follow ; suited as they are to the various characters that form a part of every congregation, and the various states of mind in which such characters may be supposed to be.

Next follows 'the exhortation,' in which the Minister embodies these texts, and seeks to prepare the minds of the congregation for what is to follow.

'Dearly beloved brethren,'—an Apostolic expression, manifesting true love for the souls of his flock. Not only as *brethren*, but *dearly beloved*.

'The Scripture moveth,' &c. In those passages read already observe, that the Church Service is founded on the Scriptures.

'To acknowledge and confess,' &c. The child disobeying his parent is unhappy till he has acknowledged his fault ; so spiritually, it is of no use to praise and pray till by confession the forgiving love is sought for.

'Not dissemble,' &c. Attempt to hide from the knowledge of God that which his eye has already seen. It is true we cannot hide any thing, but this

we attempt to do when we confess not. He having already *condemned*, we must seek pardon. It is absolutely necessary if we would find his loving favour. And what need there is for 'a humble, lowly, penitent, and obedient heart,' that man knows whose desire is to obtain forgiveness by his infinite mercy. Such an one will feel abased and unworthy, truly sorry for the past, and desirous of doing his will for the future.

'Although we ought at all times,'—in private, and in family,—'yet ought we most chiefly so to do when we assemble and meet together:'—the unnumbered sins of men,—as a parish, a church, and a nation,—ought to impress us the more deeply, the glory of our God being the more dishonoured,—each man's drop making up the great ocean.

Those 'great benefits,'—temporal and spiritual. 'Render thanks,' for blessings vouchsafed to us as individuals, as families, as a parish, as a nation.

But we not only meet together to confess and render thanks for benefits received, but (as it should ever be in all our approaches to a throne of grace,) to set forth the praise and glory of him whom we come to worship.

'To hear his most holy word:'—a part of duty so necessary to the believer in Jesus that the Church reminds us of the same continually, and no where better placed than at the opening of her service; that we may specially regard with reverence and holy delight that all-needed gift by which we hope to be made wise unto salvation.

Again, regarding our Almighty God and heavenly Father as our Preserver and Sanctifier, as well as Creator and Redeemer of his Church, we come to ask

for further supply of nourishment both for body and soul. The past received cannot suffice, and we should do well to remember this as oft as we draw near to God, but more especially when we meet together to pray for pardon for national sins, and to ask for national blessings.

‘Wherefore I pray and beseech you,’ &c. Our Church, in her great wisdom, considering the infirmities of her children, has appointed that the Minister should here exhort the congregation fervently and advisedly to join with him in a general Confession of sin; which she has just declared to be the door of entrance, by Jesus Christ, to forgiveness of the same which the true worshipper seeks to obtain.

Fervently, ‘I pray and beseech you.’

Advisedly, ‘With a pure heart and humble voice.’


‘A pure heart,’—“I will wash mine hands in innocence, and so will I go to thine altar, O Lord.”

‘And humble voice.’—Man is formed of body and soul. God created man, and therefore requires that which he created, even the whole man, should serve him. It is a *reasonable* service. We must pray with the spirit and with the understanding also.

And whither are we invited?—‘Unto the throne of the heavenly grace,’ to the mercy-seat of our holy Lord God, where as a Father he waits to be gracious.

Application.—May we all so hear his voice speaking by his Ministers in Christ’s stead, and “come boldly to the throne of grace, that we may obtain grace to help,” in that special time of need, when, our hearts believing unto righteousness, we

would with the mouth make confession unto salvation. And may God of his infinite mercy grant a blessing upon the consideration of this first short portion of our beautiful Liturgy, and that we may be taught to value the high privileges of the same, for the sake of Jesus Christ. Amen.



‘ A large portion of the energies of the inhabitants of our country is directed to the production of luxuries ; let us enquire, for a moment, to what the energies of Christians ought to be directed. “ Go ye into all the world, and preach the gospel to every creature,” is the Saviour’s last command ; and it has as yet been but very partially obeyed. Britain calls herself a Christian nation ; and Jesus Christ says of men, “ By their fruits ye shall know them.” What then are our *fruits* ? Take this as a specimen ; we bestow about forty times as much labour on the production of ardent spirits, as we bestow on the conversion of the world. Alas, for our Christianity ! Does not our conduct rather indicate a nation of infidels, “ lovers of pleasure more than lovers of God ?” Oh ! if we could form an adequate conception of the value of one human soul, (and what must be the value of hundreds of millions ?) and if but one human soul were in danger of eternal misery, we would not think it too much, could its salvation be secured, though all the energies of Christians were directed to that object. The means appointed by heaven for the conversion of the world are in our possession, and the commands to apply them stand forth prominent “ that he may run who readeth ;”

yet, alas! many of us, like the rich man, have sat down and said to ourselves, we have "much goods laid up for many years, we will take our ease, eat, drink, and be merry:" and have such no reason to fear an equally awful doom? So long as the gospel has not been preached "to every creature," the Christian is under an obligation which nothing can annul; and the question with him is not, "What shall I eat, or what shall I drink, or wherewithal shall I be clothed?" but, how shall my agency be most effectual for the conversion of the world?—*M'Combie's Hours of Thought*, 2nd Edition.



ELEGIAC STANZAS.

Addressed to my UNCLE, on seeing him fast declining to the tomb.

—
 ' Ah! little think the gay, licentious, proud,
 Whom pleasure, power, and affluence surround;
 Ah! little think they while they dance along,
 How many feel *this very moment* death,
 And all the sad variety of pain.—THOMSON.

—
 THE freshness of thy days is o'er,
 And soon will come the final day,
 When we must part to meet no more,
 Till heaven and earth are pass'd away.

How pale and languid is thy brow;
 How rayless is thy sunken eye;
 How alter'd is thy face, which now
 Minds me of thy mortality!

The things of earth will charm no more,
 The pent up soul with pain oppress'd,
 Which longs on seraph's wings to soar,
 To yon bright world of endless rest.

UNCLE ! how oft when none were nigh
 But he thy earnest prayer to hear !
 Thou'st breathed to heav'n the deep-fetch'd sigh,
 And shed the penitential tear !

Thy God I hope has heard thy prayer,
 And sent thee comfort from above ;
 Then fear not, UNCLE, God is near,
 To bless thee with his boundless love !

He will support thee here below,
 And when the pains of death are past,
 He will give grace and glory too,
 Which will for ever ever last.

Soon will the last sad tear be shed,
 Soon will thy throbbing heart be still ;
 And thou wilt rest thy weary head
 Within a voiceless silent cell !

Soon will thy spirit triumph where
 Disease and death can never come ;
 In yonder bright empyreal sphere,
 In heaven's eternal blessed home.

Then *ne'er* indulge a gloomy fear,
Ne'er think thy present poignant pain
 Is more than flesh and blood can bear,
 'Twill *soon be o'er*, and thou appear
 In heav'n—for ever there to reign.—JOHN COTTON.

Trenance Cottage, St. Columb Minor, March 14, 1840.

Rev. H. A. SIMON, Penheale-Press, Cornwall.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. VI.]

JUNE, 1840.

[VOL. IX.

FATHERS OF THE ENGLISH CHURCH.

JEWELL.

A TREATISE OF THE HOLY SCRIPTURES.

(Continued from page 103.)

Now it remaineth we speak of the delectation and pleasure which the word of God giveth. The word of God is full of sad and grave counsel, full of the knowledge of God, of examples of virtues, and of correction of vices, of the end of this life, and of the life to come. These are the contents of the word of God. These things (say you) are great and weighty of themselves, there is no vanity or pleasure in them.

They are great and weighty, I grant; and because they are so weighty they be the more worthy that we hear them. But we must take a delight and settle

our fancy that it may like of the weight and greatness. They were unto the prophet David "more sweet than honey and the honeycomb." If we taste them with such an affection as he did we shall feel and see the great, and weighty, and heavenly pleasure which is in them.

Many are delighted in the stories of Julius Cæsar, of Alexander the Great, of mighty and victorious princes; they have pleasure to read of their wars, of their victories, and of their triumphs; and many take their pleasure in travel to far countries, to see the divers fashions and behaviour of men.

If it were possible we might stand upon such a hill, from which we might at once see all parts of the world, the cities, and towns, and mountains, and forests, and castles, and gorgeous buildings, and all the kings and princes of the world, in their princely estate; if we might see the variety of the whole world, how some live quietly in peace, others are turmoiled in war, some live in wealth, others in poverty and misery; some rise, others fall; to see and behold so great variety of things, it cannot be but it would delight us.

Such a hill, from whence we may take views of so great variety, such a story in which we may read of noble princes, of their wars and victories, is the word of God. Upon this hill you may at once behold all the works of his hands, how he made heaven and earth, the sun and the moon, the sea and floods, the fishes in the water, the fowls in the air, and the beasts in the field. Upon this hill you may stand and see his angels, and his archangels, and blessed spirits, how some of them fell, and some continued in glory;

how God hath sent them in message, how they have come down from heaven to serve the sons of men.

Here we may read of the wars of the God of Hosts, how he hath pitched his tents in the midst of his people, and hath gone before them, and fought for them; how the Amorites and Canaanites were rooted out; how the Amalekites were overthrown by the lifting up of Moses' hands in prayer; how the wall of Jericho fell down flat at the sound of a trumpet and the shouting of the people; and how one hundred and eighty-five thousand Assyrians were slain in one night by the hand of one angel, when God raught out his hand from heaven to give victory to his people.

Here may you see how God plagued and overcame his enemies; how he drowned Pharaoh in the Red Sea, and his horses, and men, and chariots, all together. Here may you see Nebuchadnezzar, a mighty prince, so bereft of his wits that he forsook his palaces, and the company and order of men, and lived in the fields after the manner of beasts. Here may you see how God struck king Antiochus and king Herod with filthy diseases, and caused lice to eat their flesh; how he sent down fire and brimstone from heaven, and destroyed Sodom and Gomorrah for their sins; how he made the earth open and swallow up Dathan and Abiram; how king Uzziah was stricken with leprosy, and carried from the temple, and cut off from his kingdom.

What stories of any princes or people in any age can report unto us so strange battles, so mighty conquests, so wonderful deliverance in extremities, so

dreadful subduing of the enemies, as the hand of God has wrought, and the story of the Scriptures declareth unto us ?

This word also sheweth the goodness and mercy of God towards the people which put their trust in him ; how he made them terrible to their enemies ; how he made their enemies their footstool ; how he led them safe through the Red Sea ; how he sent his angel to go before them and guide them ; how he gave them water out of a rock, and rained down bread from heaven ; how he brought them into a land that flowed with milk and honey, and sware unto them that he would be their God and they should be his people.

In this word are to be seen wonderful and strange works of God, such as are beyond the course of nature and pass the reason of man : that the sea parted and stood on both sides as a high wall ; that at the word of Joshua the sun stood still and went not on his course. Hezekiah spake the word, and required it, and the sun went back ten degrees. At the word of Elias fire came down from heaven to consume his sacrifice.

Here may you see an ass open his mouth, and speak, and reprove his master ; three servants of God walk in a hot burning furnace without hurt ; Daniel in the den among lions, and not devoured ; Peter in the raging sea and not drowned ; lepers cleansed, the lame to go, the dumb to speak, the deaf to hear, the blind to see, the dead to rise out of their graves and live ; simple and unlearned men to speak in strange tongues ; the devil to go out of the possessed, and to say " know thou art Christ the Son of God."

Here may you see twelve poor silly men, without spear, or sword, or force, make conquest and win the whole world. No power could repress them, no might could withstand them. It is reckoned a great matter for a king or a nation to yield submission unto another king or nation. It must therefore be a matter of great wonder to see all kings throw down their maces, and all people to yield before so few, so simple, so unarmed; and to acknowledge they embraced lies, and lived in ignorance, and that these twelve are the servants of the highest; and to see how God hath chosen the foolish things of this world to overthrow the wise; and the weak things of this world to confound the mighty things: such force did God give to their words. He made them the sons of thunder; they shook the foundations of the world; they threw down whatsoever stood against them.

Here you may see the fight of God's elect children, how they patiently suffered afflictions in their bodies rather than they would deny the truth of God; they gave their backs to the scourge, their necks to the sword, their bodies to the fire. No tyrant, no menacings, no rack, no torment, no sword, no death, could remove them from the love of the gospel which they had received.

The more of them were cut down the more did spring up; the more were killed, the more were left alive. Augustine saith, 'They were bound, and shut up, and racked, and burnt, and yet were increased.' This is the victory that hath overcome the world. For the Lord answered St. Paul, (2 Cor. xii.) "My power is made perfect through weakness." It liveth in death; it is made whole and sound by wounds and

stripes; it is increased by those means whereby men destroy it.

Jacob saw a ladder stand upon the earth, and the top of it reach up into heaven, and the angels of God go up and down by it. This was but a dream and vision in his sleep; yet when he awoke he took pleasure and comfort of this vision.

We have not only the delight of this with Jacob, but we have other far greater visions. We see Isaiah beholding the Lord as he sat upon an high throne; we see Paul taken up into the third heavens; we see the glory of God appear, and hear the voice which came out of the cloud, saying, (Matth. xvii.) "This is my well-beloved Son in whom I am well pleased; hear him."

We see Jesus Christ, the Son of God, born of a virgin, and how "he made himself of no reputation, and took on him the form of a servant, and was made, like unto man, and was found in shape as a man; that he humbled himself, and became obedient unto the death, even the death of the cross," (Phil. ii.) We hear him cry with a loud voice, "My God, my God, why hast thou forsaken me?" We hear him say "Father, forgive them, for they know not what they do." And, "Father, into thine hands I commend my spirit," (Luke:xxiii.)

Here we may see the sun to be darkened, that the moon giveth no light; the earth to shake, the rocks to cleave asunder, the vail to rend, the graves to open, and Christ rise from the dead, and go up into heaven, and sit at the right hand of his Father.

Here may we see the overthrow of "Babylon, which made all nations to drink of the wine of the

wrath of her fornication," (Rev. xiv.) how she is destroyed with the breath of God's mouth. Here we behold the resurrection of the dead, and four-and-twenty elders sit before God on their seats, and the Ancient of days sit upon his throne, and the judgment-seat, and the books opened, and all flesh appear before him; and how some are taken into everlasting life, and some are sent into everlasting death.

To be continued.



THE FIVE STUDENTS BURNT AT LYONS.

THE fragment that follows is taken from an interesting pamphlet, entitled, 'Epoch of the Church at Lyons.'

The city of Lyons is remarkable in history for the persecutions endured by the Church of Christ. At first in the second century, under the reign of the Emperor Marcus Aurelius ; afterwards in the twelfth century, when the Lord raised up in this ancient city the admirable Peter Waldo; and finally in the sixteenth century during the stormy reign of the last of the Valois. Already in the twelfth century the name of the 'Poor men of Lyons' was associated with those of Vaudois and the Albigenses, and designated the same class of Christians, whose persecutions and sufferings have so long excited the sympathy of the Church.

The letters of these five Martyrs to the truth still exist, and although written during their imprisonment, and whilst under sentence of death, they are not less

adapted for the consolation of others ; they breathe a holy tranquillity of soul and fervent joy, eminently calculated to inspire the minds of their readers with the same feeling. It is from the letters and papers left by one of these 'witnesses' for the gospel named 'Peter Ecrivain,' that our extract is taken. We have thought it a duty to preserve the simplicity of the original language.

'In the first place then, beloved brethren, you must know that on the first of May, 1552, passing through the city of Lyons, on coming from Lausanne, which is in the territory of the lords of Berne, where I had long studied the word of God with my brethren and companions in captivity, about two hours after noon we entered the house of a man of Lyons who had come with us from Cologne (three leagues distant from Geneva) and who having conversed with us on the word of God, invited us to take refreshment in his house. Whilst at table the Mayor's Provost with his lieutenant, accompanied by fifteen or twenty soldiers, entered; he asked us whence we came, what was our calling? to which one of my companions replied, that we were scholars, and came from Germany. On hearing this reply, he declared us prisoners in the name of the King, with the host who had invited us to his house; we were tied together, two and two, *he* in fear and trembling before us. Whilst we were thus tied we made signs and spoke in Latin to each other, with mutual exhortations to confess faithfully the name of Christ. They took us to the prisons belonging to the Mayor of Lyons, where we were separated from each other, each being thrust into a dungeon, where we remained sighing and praying that it would please God to con-

sole and strengthen us by his Spirit to confess his holy name with all boldness before our adversaries. Whilst we were in this holy contemplation, the jailer, accompanied by the Provost's Lieutenant, entered, and opening the doors of the dungeon, conducted me to the bar, and speaking to 'the official' and many persons of consequence who were there present; the official then asked my name, I replied, *Peter Ecrivain.*

Q. What is your vocation ?

A. I am a student.

Q. Whence do you come ?

A. From the territory of the lords of Berne.

Q. From what city ?

A. From Lausanne.

Q. What were you doing there ?

A. I studied the word of God.

Q. How do you know that they held the word of God ?

A. For a long time I have studied there, and been present at sermons, assemblies, and the daily congregations; I have seen and heard that they preach only the pure word of God, and believe it also, for the Holy Spirit assures me of it.

The official then said, will you live and hold their law ?

A. Yes, Sir, inasmuch as it is the word of God.

Q. Do you believe that the body of Jesus Christ is in the Sacrament of the Altar ?

A. No, Sir, for that is contrary to the article of our faith, which tells us that he is *seated at the right hand of God the Father Almighty*, from whence he will not depart until the day of judgment. As for his divinity I confess that he is every where, but that you

may not think that I deny the holy sacrament instituted by Jesus Christ, I believe and confess the sacrament of the holy Supper, in which I receive and eat the body of Jesus Christ, and drink his blood, not carnally as the Capernaïtes and papists imagine ; but I believe that in receiving the bread and wine of the holy Supper I receive by faith the body and blood of Jesus Christ, and that by faith I eat his flesh and drink his blood.

Then Monsieur, the Proctor official, a man of great knowledge (as I have since heard) whom they called Mons. Clepier, who was near the official, asked me, ' You say that in receiving the bread and the wine of the Supper you receive the body of Jesus Christ and his blood ? ' ' Yes, Sir, spiritually by faith, and not carnally ; for as he is on high where I seek him by faith always by virtue of the holy Spirit, he nourishes, he feeds, he strengthens our souls by the body and blood of Jesus Christ in an admirable and incomprehensible way, and it makes us members of his body, bone of his bone, and flesh of his flesh.'

Q. Do you believe that there is a *Purgatory* in which souls will be purged and purified, and that we must pray to God for their souls ?

A. I believe that the blood of Jesus Christ cleanses and purifies us from all our sins, and I neither believe or receive any other purgatory. Scripture also shews us that there are but two ways ; the way to life, into which after death all those who believe on Jesus Christ go, and the road to death and eternal damnation, into which all those go who do not believe on Jesus Christ. For it is written, " He who believeth on the Son of God hath eternal life, and is passed from

death unto life; but he who believeth not the Son of God is condemned already, for the wrath of God abideth on him." Therefore we must not pray for the dead; for if they are in Paradise prayers cannot profit them, seeing that they are partakers of the gospel promises. If they are condemned prayer can profit them nothing.

Q. Do you think that you must *confess* to your priest?

A. I think we must confess to God only, as David says in many of his Psalms, and particularly in the 32nd, "I said, I will confess my sins unto the Lord, and thou forgavest the iniquity of my sin." There is true confession, and there is immediate absolution.

Q. Do you think that you must pray to the Virgin Mary, and to the male and female saints of paradise, and that they are our *advocates*?

A. I believe that there is but *one advocate* who intercedes and prays for us with God the Father, which is Jesus Christ, in whose name we are promised that God will hear our prayers. I believe also that he is our *only Mediator* between God and us, as says the holy Apostle, 1 Tim. ii. 5, and that there is no other. As for the Virgin I believe that she is blessed among women, because she believed, Luke i. 45, and that she bore the Lord Jesus. I believe that we should imitate her in faith and conduct, in worshipping and adoring one God after her example, as she has shewn us in her canticle. I believe also that the saints are blessed; that we must imitate them, that we must praise God in them, and for his mercies to them; but that we must neither invoke or adore them, for they themselves wished it not, on the contrary they forbid it.

He was sent back to prison during the following days. He was subjected to many interrogations, and of all he says, 'I assure you, my brethren and sisters, that in disputing with those unhappy ones, I was light and joyful. I replied to them peacefully, and with gentleness; they on the contrary were astonished, some hung down their heads, others ground their teeth.'

To be continued.



THE CHURCH OF ENGLAND.

—**THEN** walk about our Sion, and mark well her bulwarks, and tell the towers thereof. Compare her with other Churches, and if amongst all the daughters who have reformed, and done wisely, our Church, upon comparison, appears not to excell them all; if any of them can contend with her in the beauty of her holiness, and her resemblance to the primitive, "choose this day whom you will serve." Go over to that Church, and declare yourselves of her communion. But if we find, upon enquiry, that, as to the Articles of our Church, her foundations are upon the holy hills, and that the word of the Lord himself hath tried her. If she is Apostolical in her government, and significant in her ceremonies, let us approve as lawful, let us reverence as holy, let us observe as necessary the ordinances she enjoins us. Let us hold fast the profession of our faith without wavering, and behave ourselves like men, for the house of our God, and for the officers thereof.

We have before us at this time as fair a field for

action as ever was engaged in. We have as great occasion and employment for all our skill and courage as ever was remembered.

The enemies of Jerusalem are come up against her on every side ; not an Article of her faith, not a Sacrament, no discipline, scarce one ceremony in her worship, but some or other have insulted it.

In so unnatural a defection, when so many of her disciples steal away and walk no more with her, may not our Church bespeak us, as our Saviour did to the twelve, Will ye also go away ? To whom, holy mother, and whither shall we go ? Thou hast the words of eternal life.

Thy doctrine is the truth ; all is comely in thy worship and salutary in thy discipline. Though we should die in thy defence, yet never will we betray thee. Though all men should forsake thee, yet will not we forsake thee ; but with our work in our hand, and our weapon in the other, we will rebuild thy walls, and defend thy bulwarks, and repel with our last vigour the schisms and the heresies that shall offer to invade thee.

And now, O Lord God, if there be any such thing, any one thing of those many in the constitution of our Church, which her adversaries have accused her of ; if any wickedness or uncharitableness in the terms of her communion ; yea, if her arms are not open to all, even to those who without cause are her enemies, then let the enemy persecute our Church and take it ; let him tread her altars down upon the earth, and lay her honour in the dust.

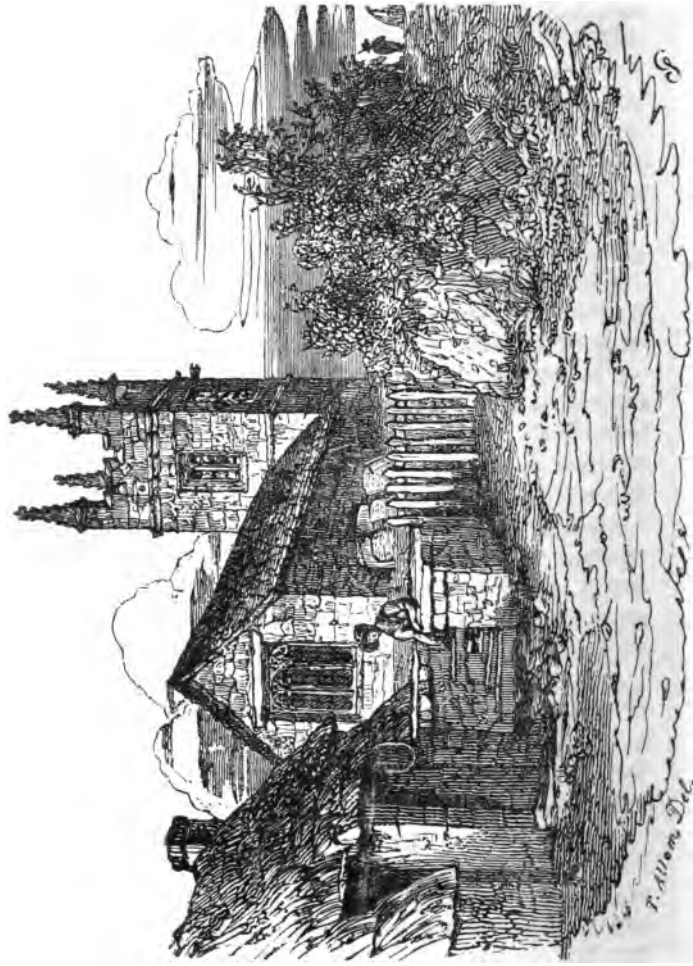
But if she preaches no other word, save only that which thou, O Lord, hast taught her ; if she lays

claim to no authority but that, O God, which thou thyself hast given her, then in mercy do thou look down and revisit this thy vine, which thine own right hand hath planted in these kingdoms, that as she is watered with thy blood so she may flourish in thy protection.

Let the gates of hell, let the powers of darkness be never more suffered to prevail against her. May the promises thou hast vouchsafed to thy Catholic Church in general, to this the purest part of it, be more especially accomplished ; and in the soundness of her doctrine, in the decency of her worship, in the efficacy of her Sacraments, and validity of her ordinances, do thou graciously continue to be with her always, even to the end of the world. Amen.

If some extraordinary temptation, or easy-besetting sin perplex thee, bend not thine attention so much to the subduing of that particular evil as to the mortification of sin in general ; and this not so much by opposing it directly, as by cherishing opposite principles. If we go about to quench fire by directly contending with it, we shall presently be consumed by its flames ; but by applying the opposite element, it is subdued before us. It is thus that the Scriptures direct us ; "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." The heart cannot be reduced to a vacuum ; if spiritual things do not occupy it, carnal things will. It is by walking with God, and conversing with the doctrine of the cross, that we shall become dead to other things ; and this will go to the root of the evil, while other remedies only lop off the branches. -- *Andrew Fuller.*





TREMAINE CHURCH, near Launceston, Cornwall.

LECTURES ON THE CHURCH SERVICE.

No. II.

PSALM LXV. 4.

"We shall be satisfied with the goodness of thy house."

The next part of our service which we touch upon is that which stands in our Common Prayer Book as 'A General Confession.'

The need and blessedness of the confession of sin in general is beautifully set forth in Psalm xxxii. 3—5. Hence in all forms of worship, in all churches, it has obtained this place. And naturally so, when the opening 'sentences' have prepared the mind to "suffer the word of exhortation" founded upon them, we are brought upon our knees in the solemn confession of those sins which while unconfessed are unpardoned, and so remain to separate between us and our God.

It is a 'general confession' to be said of all the Congregation kneeling; as all are exhorted, 'saying after me.' It is to be said openly before all men, all being concerned, every man's drop adding to that weight of national sin which brings down national judgment. Basil, (who flourished 370 years after Christ) tells us that Christians on entering the house of prayer, confessed their sins with tears, every man also pronouncing his own confession with his own mouth.

Such confession, moreover, was required of the

Israelites, (Lev. v. 5,) and of Aaron in their behalf, (Lev. xvi. 21.) We may observe too here as elsewhere, that the titles given to Jehovah are suited to that particular state of mind in which we are about to approach him. The first is 'ALMIGHTY,' being an acknowledgment of the greatness of that high and holy One against whom we have offended, which may well impress our hearts with holy fear and reverence, seeing he is able to cast both body and soul into hell. The second is, 'MOST MERCIFUL FATHER,' which prevents despair; comforts with the thought of a Father's love; and encourages the penitent with the feeling of the Prodigal Son, "I will arise and go to my Father," 'We have erred and strayed like lost sheep,' Isai. liii. 6. 'We have followed too much the devices and desires of our own hearts,' Gen. vi. 5. Ephes. ii. 3. 'We have offended against thy holy laws,' James iii. 2. Psalm xix. 12. 'We have left undone,' &c. Rom. vii. 18—23. 'But thou, O Lord, have mercy,' &c. Luke xviii. 13. 'Spare thou them, O God,' Mat. xiii. 17. 'Restore thou them that are penitent,' Psalm li. 12. 'According to thy promises,' &c. Gen. iii. 15, John iii. 14—16, 2 Cor. i. 20, Rom. viii. 32. 'And grant, O most merciful Father,' &c. John xiv. 13, Tim. ii. 5. 'That we may hereafter live,' &c. Titus ii. 12, 1 Peter iv. 2, 3, Acts xxiv. 16. 'To the glory of thy holy name,' Matth. v. 16, 2 Thess. i. 12, Rom. xv. 6.

Having thus set our face unto the Lord our Lord, and confessed our sins before him, we are raised from our deep humiliation by the glad sound of the absolution and remission of sins, '*to be pronounced by the Priest alone standing.*' We may refer to the same

thirty-second Psalm at the sixth verse, to shew generally how confession of sins must go before forgiveness, and how forgiveness of sins follows after confession—"I said I will confess my sins unto the Lord; and thou forgavest the iniquity of my sin." Our Church, referring to the blessed truth of Scripture, that 'the Father of our Lord Jesus Christ desireth not the death of a sinner,' &c. declares that God hath 'given power and commandment to his ministers to declare and pronounce to his people, being penitent,' that blessed sentence of the absolution and remission of their sins. The *power* will appear from 2 Cor. v. 18, Matt. xvi. 18, 19, John xx. 23. The *commandment* from Matt. xxviii. 18—20. From which passages it appears, as well as from the whole tenour of Scripture and the reason of things, that even as a King gives power to his ambassadors to declare war or promise peace in his master's name; or as when the Master of a family, in his absence, entrusts the management of his concerns to his steward, leaving him authority (without which this office as that of ambassador would be naught) to execute all those acts of management, provision for the want of the household, and government of that household in his name, according to his commission, which he would have done himself, or did do, when he was at home. Thus we find the great Lord of his Church, has been pleased at all times to perform those acts of his care and love in the managing and providing for his Church by means of persons, men indeed of like passions with yourselves, whom he has appointed to act as his ambassadors, or his stewards, in his dealings with men. Thus we find Moses made a God to Pha-

raah, and proclaiming peace or war—the wrath or the mercy of God to him according as he finds his heart hardened or otherwise. Such was the office of the Priests in the Old Testament Church, especially worthy of remark in the case of the supposed or real case of leprosy as referred to by our Lord Matth. viii. 4, according to Leviticus xiv. where you may read that according as the Priest pronounced him clean or unclean he was shut out from, or admitted into the communion of the congregation of Israel; precisely answering to that power of the keys, or of absolving and remitting which Christ has given to the Priests of the New Testament Church, by which, according to the rules laid down for their trying the cases of spiritual leprosy, they are to be pronounced clean or unclean, and to be shut out from or admitted into the congregation of the true Israel of God.

In the New Testament Matt. xvi. 19, Peter's glorious confession in his own name and that of his fellow Apostles—Christ's promise that "the gates of hell shall not prevail," &c. evidently committing to Peter and his fellow apostles, and (as is easily shewn) to all who shall be their successors to the end of the world, power and authority in the management of his Church.

By the "kingdom of heaven," according to continual use by our Saviour, is meant that kingdom which Christ as a King came to establish in this world.

Inasmuch then as when a Master gives the keys of his house, he gives also power and authority, so we may learn what is here intended, even the Ministerial authority of God's stewards over the house or family of God's Church, As man is bound by the chain of sin,

so also is he bound over unto punishment; the great matter of the gospel therefore is concerning the terms and method of the sinner's release. Whilst then absolute power is in the hands of him "who openeth and no man shutteth," &c. yet here for the wholesome warning and needful punishment of the one, and for the comfort and peace of the other, we find power and promise to his Ministers in the exercise of the trust committed to them, that "Whatsoever thou shalt bind on earth," such as shutting out from the communion, &c. "shall be bound," that is, ratified, assented to, approved, (as justly done) in my court of heaven. Consequently upon which power of binding follows that of loosing and absolving. Again, see Matth. xiii. 18, the same command, though on a different occasion, but exactly to the point, as to the exercise of this spiritual authority. So also John xx. 21—23. And thrice happy they who, knowing how to distinguish between the Ambassador delivering the king's message and him that runs without being sent, listen to God's Minister in the spirit of our Lord's voice of warning and consolation, Luke x. 16, and Matth. x. 40.



'I AM GOING HOME.'

I WAS returning from my Parish Church one Sabbath morning, after being permitted the privilege of once more joining in the beautiful and impressive Liturgy of our Church, and hearing an excellent discourse on the Missionary cause, and I was accompanied by a friend of the pious minister who preached,

and whom I had observed to appear very languid and weak during the service, I said, 'You do not seem strong, I fear you are ill.' He answered 'O no, I am going fast to the gates of the grave; a very little time will pass and I shall be no more on earth, but,' he added with a smile of rapture at the thought, '*I am going home.*' Here was no terror in the thought of death, here was no shrinking from the prospect of eternity, in the calm and sweet manner in which he uttered these words. It was evident indeed that there was 'but a step between him and death;' and it was evident also, that he had indeed 'been with Jesus,' and that he had 'learned of him.' And O, what a halo of glory does the *love of Christ* shed abroad in the heart, cast around the believer—a "light which shineth more and more unto the perfect day." Perhaps his age might be about thirty; consumption had already paled his cheek, and wasted his frame; but from the tenour of his conversation, I could perceive, that "though the outward man perisheth the inward man was renewed day by day." And the bright beaming smile that glowed over his countenance when the word *home* passed his lips told, in language not to be misunderstood, that his treasure was in heaven, and that he was looking forward with a holy joy, to the inheritance of that eternal "rest, which remaineth to the people of God" above. '*I am going home.*' Oh! that we could more and more *realize* that thought of *home* in our daily experience! That our eyes were more intently fixed on "the everlasting hills," the spirit's happy *home*, where it will sweetly repose from the trials and sorrows of this wilderness world in the Paradise of heaven above!

'Do we not live in clouds below,
And little know the God we love;
Why should we love this twilight so
When 'tis all noon in worlds above ?'

"Here we see through a glass darkly," then face to face; here the glories of the eternal world are dimmed by the veil of flesh, which interposes between our souls and heaven, while the dark clouds of unbelief would almost hide our Zion from view. But O, let it not be so! Let us sit looser to the shadows of earth, let us cling closer to the realities of heaven! He who hath promised to be unto his believing people "wisdom and righteousness, and sanctification, and redemption," will give grace sufficient for them to overcome all the hindrances of their salvation. I know that we shall and must meet with many trials and difficulties by adhering to this resolution; many and strong are the links in the chain of love that binds us here; the endearing relations of husband and wife, of parent and child, of sister and of brother, these are often unconsciously among the foremost to lead our affections captive, and to clip our wings to heaven. But it was not so in the case I have mentioned: he had also, if it may be so said, every temptation to "set his affections on things on the earth:" there was his own happy home of harmony and love; there was the smile and the tear of friendship, ready to enhance the bliss, or soothe the sorrow, with its own matchless sympathy, there was every inducement to entice him to "set up his tabernacle of rest" here; but he was "taught of God" that here we have no continuing city," and he also learned in the school of Christ to "seek one to come." Yet his home, and

his friends, and all the blessings showered on him by the hand of his heavenly Father, dear—Oh how deeply, fondly dear to him! But he who had “delivered him from the power of darkness,” was before all things in his sight; “*Christ was all, and in all*” to him; and the glory which shall be revealed “When he shall come to be glorified in his saints, and to be admired in all them that believe” was the joyful theme of his lips, and the hope that animated him through this world’s wilderness, and the secret of the calm and sweet serenity that marked his countenance as he said to me “*I am going home.*” But mark,—and this is a deeply essential point,—he was not going home in *his own strength*, O no,—“*leaning on his beloved,*” he found the road to Zion, (though through an enemy’s county) a “way of pleasantness and a path of peace.”

Oh my dear friends, who may read this little account of the triumph of the believer, “meditate on these things.” Though various are the paths of life, there is but *one way* home, and since this world is not, cannot be your *rest*, “Seek those things which are above, where Christ sitteth on the right hand of God,” and then *only*, “when Christ who is our life shall appear then shall ye also appear with him in glory.”

“Thanks be unto God which always causeth us to triumph in *Christ.*” C.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. VII.]

JULY, 1840.

[VOL. IX.

FATHERS OF THE ENGLISH CHURCH.

JEWELL.

A TREATISE OF THE HOLY SCRIPTURES.

(Continued from page 127.)

What tongue is able to express these pleasures and delights which are laid open to us in the word of God? We buy images, and pictures, and maps of men, and divers things and countries; but what map of picture can shew us the like variety and change of things.

We purchase lands, and have liking so to do. Here we are taught how we may come to that land, which shall stand with us, and in which we shall continue for ever.

To see any one of these it were great pleasure, either the creation of heaven and earth, or the angels

and archangels, and blessed spirits; or the battles of the God of Sabaoth; or Amalek dashed in pieces like a potter's vessel; or the walls of Jericho blown down with the sound of a trumpet; or Pharaoh drowned in the sea; or Nebuchadnezzar eating grass among the beasts; or Antiochus smitten from heaven; or Sodom and Gomorrah burnt with fire and brimstone; or the earth to open and swallow up the wicked; or the sea to stand like a wall; or water to come out of a stone; or bread to come from heaven; or the sun to stand still, or to change his course; or an ass to speak and teach his master; or fire to be extreme hot yet not burning; or lions hungry yet not eating their meat; or the sea tempestuous yet not drowning; or blind to see, deaf to hear, dumb to speak, dead to rise; or ignorant men to speak in languages they never learned; or the devil to roar and confess Christ; or God sitting in his majesty, and Christ at his right hand; or Babylon thrown down and become a tabernacle of foul spirits and a den for the devil; or Christ to sit in judgment and give sentence upon the quick and the dead: to see any one of all these wondrous works of God it were great pleasure.

How can it be then but that we rejoice and take delight to see so many, so great, so marvellous, so heavenly, and so glorious wonders in one heap all together! How far would we ride or go to see the triumph of a mortal king!

Here is to be seen the triumph of God, the Lord of lords, and the King of kings; how he made the name of his Son triumph over principalities and powers, and over the whole world. Here is a Paradise full of delights; no tongue is able to speak them,

they are so many ; no heart is able to conceive them they be so great.

Here is a shop wherein is set out the wisdom, and knowledge, the power, the judgments, and mercies of God ; which way soever we look we see the works of his hands ; his works of creation and preservation of all things ; his works of severe justice upon the wicked, and of gracious redemption to the believer.

If we desire pleasant music, or excellent harmony, it speaketh unto us the words of the Father, and the consent of the Son ; the excellent reports of the prophets, apostles, angels, and saints of God, who have been all taught by the Holy Ghost.

If we would learn, it is a school ; it giveth understanding to the simple. In it there is that may content the heart, the ear, the eye, the taste, and the smelling. It is a savour of life unto life. " Oh taste and see how gracious the Lord is," saith the Prophet David. (Psa. xxxiv.) So manifold and marvellous are the pleasures which are given us in the word of God ; God hath made them, and wrought them all for the sons of men.

Thus have I performed my promise, and simply and homely opened those four things which I took in hand. I have declared what weight and majesty the word beareth ; what huge harvest of profit we may reap by it ; how needful it is for us travelling through the wilderness of this life, and what repast and pleasure we may find in it.

But all this, notwithstanding, some take exception, and say, the Scriptures are dark and doubtful, the matters are deep, the words are hard, few can understand them. One taketh them in this sense, an-

other in a sense clean contrary. The best learned cannot agree about them ; they are the occasion of many great quarrels. John seeth this book sealed with seven seals, and an angel preaching with a loud voice. "Who is worthy to open the book, and to loose the seals thereof?" (Rev. v.) No man can open it, no man can read it. St. Peter saith, (2 Ep. iii.), "Among the Epistles of Paul, some things are hard to be understood, which they that are unlearned and unstable, pervert, as they do all other Scriptures unto their own destruction." And St. Paul saith (1 Tim. vi.), "God dwelleth in the light that none can attain unto," whom man never saw neither can see.

Therefore, although the majesty be never so weighty, the profit, the necessity, and the pleasure never so great, yet it is not good for the people to read them. Pearls must not be cast before swine, nor the bread of children unto dogs. Thus they say. Indeed the word of God is pearls, but the people are not swine.

They may not read them (say some,) they are not able to wield them ; the Scriptures are not for the people. Hereof I will say something, and a word or two of the reverence and fear, with which we ought to come to the hearing of them.

They say the Scriptures are hard, and above the reach of the people. So said the Pelagian heretic, Julian, whom St. Augustine therefore reproveth, 'Ye enlarge and lay out with many words, how hard a matter the knowledge of the Scriptures is, and meet only for a few learned men.' You say the Scriptures are hard, who may open them? There

is no evidence or trial to be taken by them ; they are fit only for a few learned men ; they are in no wise fit for the people. Thus said Julian, an heretic.

But God himself, and the ancient fathers of the church, said otherwise. God saith, (Deut. xxx.), " This commandment which I command thee this day is not hid from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it us, and cause us to hear it, that we may do it ? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it us, and cause us to hear it, that we may do it ? But the word is very near thee, even in thy mouth, and in thy heart, for to do it." Thou needest not run hither and thither, nor wander over the sea, nor beat thy brains in searching what thou shouldest do, or by what means thou mayest live uprightly. The word and commandment of God will teach thee sufficiently.

The Prophet David saith (Psa. xix.), " The commandment of the Lord is pure, and giveth light unto the eyes." And (Psa. cxix.), " Thy word is a lantern unto my feet, and a light unto my paths." Thy word is not dark, it is a light unto my path, it giveth light unto the eyes. What is clear, if the light be dark ? or what can he see, which cannot see the light ?

Human knowledge is dark and uncertain ; philosophy is dark, astrology is dark, and geometry is dark. The professors thereof oftentimes run a-muck ; they lose themselves, and wander they know not whither ; they seek the depth and the bottom of natural causes, the change of the elements, the impressions in the air, the causes of the rainbow, of

blazing stars, of thunder and lightning, of the trembling and shaking of the earth, the motions of the planets, the proportion and the influence of the celestial bodies.

They measure the compass of heaven, and count the number of the stars ; they go down, and search the mines in the bowels of the earth ; they rip up the secrets of the sea. The knowledge of these things is hard ; it is uncertain ; few are able to reach it ; it is not fit for every man to understand it.

But the holy Spirit of God, like a good teacher, applieth himself to the dulness of our wits ; he leadeth not us by the unknown places of the earth, nor by the air, nor by the clouds ; he astonisheth not our spirits with natural vanities ; he writeth his law in our hearts ; he teacheth us to know him and his Christ ; he teacheth us (Tit. ii.), that we should “ deny ungodliness and worldly lust, and that we should live soberly, and righteously, and godly in this present world ;” he teacheth us to look “ for the blessed hope and appearing of the glory of the mighty God, and of our Saviour Jesus Christ.” This matter is good, and it is plain ; the words are plain, and the utterance is plain.

Chrysostom saith, ‘ Therefore hath the grace of the Holy Spirit disposed and tempered them so, that publicans, and fishers, and tentmakers, shepherds, and the Apostles, and simple men, and unlearned, might be saved by these books ; that none of the simpler sort might make excuse by the hardness of them ; and that such things as are spoken might be easy for all men to look on ; that the labouring man, and the servant, and widow woman, and whosoever is

most unlearned, may take some good, when they are read. For they whom God ever from the beginning endued with the grace of his Spirit, have not gathered all these things for vain glory, as the heathen writers use, but for the salvation of the hearers."




MISSIONARY INTELLIGENCE.

Hopeful Death of one of the Seminary Boys.

March 6, 1839—It is my painful office this day to record the death of one of our Seminary boys. He was attacked with dysentery on the 20th ult., and on the 22nd was removed by his friends to his native village, about two miles and a half distant from Baddagame. Here his disease assumed a more virulent character. A Cingalese doctor having been called, and his remedies having rather increased than mitigated the disease, his friends applied to me for assistance, and I attended him afterward. By the blessing of God on the means which I employed, nearly all the dysenteric symptoms were removed, and I began to hope for his recovery; but an extensive exulceration of the bowels having previously taken place, mortification at length ensued, which terminated his existence at half-past five yesterday afternoon. Dionis was a boy who had very much recommended himself to my attention. He was about thirteen years of age, and was elected into the Seminary by Dr. Selkirk and myself, a few days after my arrival at Baddagame.

At the examination previous to that election, Dionis particularly distinguished himself, both as to general and religious knowledge. He had been educated from his infancy in one of our schools, and bore the character of a very obedient and promising child. From his residence in the Seminary, which was only about six weeks, I could not of course know much of him; yet I found him, in that brief space of time, to be a boy of very superior abilities, and of patient and unwearied application, joined with a course of blameless and exemplary behaviour. There was an amiableness and sincerity about the lad, which at once secured my regard, and which made me love him the more as my knowledge of him increased. During his illness I visited him once or twice a day; which, though I had to walk the whole distance, and it interfered now and then with other engagements, I felt it my duty to do. In these visits I had several conversations with him; which convinced me that he had not been taught by us in vain; and that he had not only imbibed clear views of the doctrines of Christianity, but also knew something of the comfort and happiness to be derived from them. In one of my visits I asked him how his thoughts were chiefly occupied during his affliction; He said, 'In praying to God'—that he had been praying to him all the day, and he hoped that he should continue to pray to him while life was granted. I encouraged him in this, and exhorted him to resign himself to God's will, whatever that might be. He said, he tried to feel resigned, and he hoped he was so. On the morning of his death, I asked him, 'Dionis, now, supposing you were to die, what are your hopes respecting your condition after death, and on what are

they founded?' The following was his reply, 'I hope that God, of his mercy, will take me to his everlasting kingdom, through Jesus Christ.' About five minutes before his death, as I have been informed, he seemed sensible of his approaching dissolution; and called his mother and friends around him, to bid them farewell. He then told them—addressing himself particularly to his mother—not to weep for him; that he felt very happy, and he was sure he should be happy for ever; and he thought it was very wrong to mourn for him, under such circumstances. And then, knowing that I felt anxious about his soul, his last words were a message to me, 'Tell Master, tell Master, that I die happy, and feel sure that I shall go to heaven.' Thus a hopeful youth has been removed from us, and the one which, to human wisdom, could least be spared; but it pleased God, whose ways are not as our ways, to take him to himself: and our Master's prayer should therefore be ours, "Not our will, but thine be done."—*Missionary Record*.



THE FIVE STUDENTS BURN'T AT LYONS.

(Continued from page 132.)

On one of these occasions, the tenth of May, he relates the following: 'When I was before them the official said to me, well my friend, will you persist in what you have said?

A. Yes, sir, for it is the word of God for which I will live and die.

Immediately Dr. Jacobin said to me, Do you believe that the body of Jesus Christ is actually in the holy Sacrament?

A. No, sir, for the word of God teaches us that he is in heaven, where he will remain until the judgment; it is also an article of our faith in which we say, I believe that he ascended up to heaven, where he sitteth at the right hand of God the Father Almighty; therefore if he is there as touching his humanity, and will remain there, as St. Peter says, Acts iii. 21, until the restoration of all things; which is to say, until the day of judgment; we must not then seek him here below in the sacrament.

Q. Jesus Christ taking the bread said, "This is my body," it therefore follows that his body is there.

A. Jesus Christ meant not to say that the bread of the Supper which he gave to his disciples was his body, but the *sign* only, for the word *is* is taken here only to express, to *signify*, by a figure which is much used in the sacred writings; that is to say, when the sign is taken for the thing it represents, or when the thing itself is taken for a sign; of this we have many examples in the Old as well as the New Testament; and first in Genesis the Lord calls circumcision his *covenant*, at the same time it is not his covenant, but the *seal* and the *sign*, as it is said in the same chapter, and in many other places; it is written in Exodus, speaking of the lamb, "It is *the Lord's passover*:" now it was not the passover, but the *sign*, as Moses explains it in other passages. Here then *is* which in these two places means to *signify*, is the same in the sacraments.

Then the Monk said, there is a great difference between the sacraments of the Old and New Testaments, for those of the Old did not confer grace, whilst those of the New do.

A. Neither the sacraments of the Old or those of the New confer grace ; but they show us that it is conferred by Jesus Christ ; for the Minister simply gives the *sacrament*, and Jesus Christ by virtue of his Spirit gives the *grace*, and communicates the promises which are made and presented to us in this sacrament.

Q. Were the fathers of the Old Testament participators of the grace and promises as we are ?

A. The fathers of the Old Testament, as St. Paul says, 1 Cor. x. 3, 4, " have eaten the same spiritual meat, and did all drink the same spiritual drink ;" it therefore follows that they were partakers of the same grace and the same promises as we are, through their faith in Jesus Christ.

Q. Jesus Christ says in Saint John, chapter sixth, " Your fathers did eat manna in the desert and are dead," *ergo*, they were not partakers of the same grace that we are.

A. Jesus Christ speaks in this passage of those who did not receive the manna in faith, which was a sacrament showing that Jesus Christ is the true manna coming down from heaven ; but this passage does not speak of those who received it in faith, as did Moses, Aaron, Caleb, and Joshua. Besides this, Jesus Christ says in St. John, " Abraham saw my day and was glad ;" now Abraham did not see Jesus Christ with the eyes of his flesh, but with the eye of faith.

Then the doctor was much astonished, not knowing on what side to turn, for when I had given a solution to the argument, he always tried to escape that he might not be thought conquered ; and often he said to me, " Listen, my friend, do not be so warm, be not

so loud, wait, wait, a little. I will prove that those in the Old Testament were not partakers of the grace as we are: St. Paul says, "for the law worketh death," and in another passage, "all those who are under the law are under the curse," Gal. iii.; if they are under the curse and under wrath, *ergo*, they have not been partakers of grace as we are. St. Paul shews by these passages that the law cannot justify us, inasmuch as we cannot fulfil it, and that all those who seek to be justified thereby cannot fulfil it, but we must go to Jesus Christ who has fulfilled it, and then through the faith which we have in him its fulfilment will be imputed to us. "The law then worketh wrath," and condemns us all, not in itself but all those who cannot fulfil it. Thus we see that the fathers of the Old Testament did not seek their justification through the law, but in Jesus Christ, who is the end of the law, and in whom they believed.'

On terminating this examination, the official said, 'Go, wicked heretic, thou shalt be burned, and thou shalt go to the devil!'

If I am burnt for upholding the word of God I shall not go to the devil for that. You are judge now, and do your pleasure, but take heed what you do, for there is a judge higher than you, the living God will judge our cause, he will justify the innocent who keep his word, but he will condemn the wicked and those who persecute his holy name. I then left their presence, sorrowful for those unhappy ones, but when I was in my dungeon I began to pray to God, and to think on my victory over these false prophets of Antichrist, whom I had seen confounded and overturned by the word of God, unable to stand. Then the holy Spirit

brought to my memory the promise that Jesus Christ has made to all those who should be brought before his enemies, for his name's sake, to be witnesses against them, "I will give you mouth and wisdom which your adversaries shall not be able to resist."

Oh the great consolation and joy, beloved brethren and sisters, with which my heart was filled when I saw the promise in my case fulfilled, and the word of God victorious against these false prophets! Truly I have had many consolations since our good God has called me to the knowledge of his holy word, and whilst I was amongst the holy assembly of the faithful at Lausanne and Geneva; but the smallest joy and consolation that I had there, and what I daily have in my captivity far exceeds all the joys and pleasures that I ever had in the world; for the holy Spirit reminds me of the beautiful promises that Jesus Christ has made to those who suffer for his name, and fills me with the joy of Paradise.

In reading the letters of the Students, we cannot see without admiration, and without gratitude to God, the rich treasures of wisdom, strength, and consolation with which his holy Spirit profusely filled their hearts, in the depths of their dungeons, and in the presence of their judges.

During their long confinement, the exercises of the five Students says Crispin consisted of mutual and fraternal prayer and praise. Every day before they slept the one who had been praying invited the others to examine carefully if during the day that had passed they had said or done any thing that could offend their brethren. They were prepared a short time before their death to celebrate amongst them the holy Sup-

per, to strengthen themselves by the commemoration of the death of their Lord.

At length the tenth of May brought them the deliverance they had so long sighed for ; it was the happy day on which, after a year of imprisonment and suffering, they received from the Lord the crown reserved for them.

At about nine in the morning they were taken from prison to Rouen, there to receive sentence of death.—It was, that they should be taken to Terreaux, and there burnt alive until their bodies were consumed. On leaving the tribunal they were taken to a place where criminals are put, after receiving sentence, until one or two o'clock in the afternoon. Then the five martyrs prayed to God with an ardour and vehemence of spirit astonishing to those who saw them ; and soon after they began to rejoice in the Lord and to sing psalms. As two o'clock drew near they made them come out dressed in their gray-robcs tied together with cords, they exhorted each other to faithful perseverance, as the end of their journey was that stake, and victory was certain. When arrived at the place of execution they saw with joy the pile of wood around the stake, the two youngest first mounted it, one after the other, and when their robes were taken off, the executioner came to tie them to the stake ; the last who ascended was Martial Alba, the oldest of the five. He had been for a long time on his knees before the pile praying to the Lord. When the executioner had tied the others and came to him, he was still on his knees ; he took him by the arm to raise him, then Alba eagerly asked the lieutenant Signac to grant him a favor. 'What do you want?' said the lieutenant:

‘That I may kiss my brethren before death.’ The lieutenant assented: then Martial, who was not on the pile kissed again and again his four brothers, they being tied; he said to each, *Adieu, adieu, my brother*; then the other four, although tied, kissed also and turning their head said to each other the same words, ‘*Adieu my brother.*’ This done, after Martial had recommended his brethren to God, he would before he ascended the pile kiss the executioner also, saying these words, ‘My friend, do not forget what I have said to thee.’ He, when he had bound all the five, passed a chain around them to the stake. Then the executioner, having received from the judges an order to hasten the execution, put a cord round each of their necks to strangle them all at once with a machine prepared for the purpose; but the fire having burnt the cords, they heard them in the midst of the flames exhorting each other in these words, ‘*Courage, my brethren, courage.*’ These were the last audible words. All that was mortal was soon consumed. They died at Lyons on the place of *Terreaux* two hundred and eighty-nine years since, but their faith, like that of Abel, still speaks, and it will long speak.



LECTURES ON THE CHURCH SERVICE.

No. III.

PSALM LXV. 4.

“We shall be satisfied with the goodness of thy house.”

HAVING solemnly confessed our sins, and rejoiced in

the assurance of absolution, we are thus ready to approach our God in the prayer of faith—the only kind of prayer that finds acceptance, as St James testifies, chapter i. 6, which can be begun in no words so properly as in those which our Lord himself has graciously left for the use of his disciples. The comparison of St. Matth. vi. 9, and St. Luke xi. 1, sets before us the form of sound words as given by our Lord both as *a pattern to copy*, as in St. Matthew, and also as *a form to use*, as in St. Luke. This fact is fatal to objections against forms of prayer. It has been, as we should naturally expect, in daily use by the Church from the beginning. Our Church has continued it in all our services, rightly judging that none is complete without. And delightful is it to the spiritual mind to cease at times from the mixture inseparable from all words of man, and refresh itself before the throne of grace, in pouring out its desires in the words of God; nor will such an one attribute his wanderings in the midst of such words to its frequent use, (which is the refuge of the thoughtless, the ignorant and the self-conceited,) but rather, with more humility and truth, to the corrupt proneness to wander, which he finds seated in his own heart. For we would fully agree with Luther, that whoever is enabled to give the full attention of his mind to every petition in the Lord's Prayer, has made no small progress in religious attainments.

We have here then, a Preface, Petitions, and a Conclusion.

First, a *Preface*, leading us to consider the Being into whose presence we come, and the feelings with which we should draw nigh. A "Father,"—Not

merely by creation, as in him we live, and move, and have our being, but by adoption, as he hath made us to be his children by adoption and grace; and therefore the feeling with which we should draw nigh to him, is with the confidence of children. "Ask and ye shall have," says our Lord, "seek and ye shall find, knock and it shall be opened unto you." "If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Matth. viii. 7. 11.


"Our Father,"—not merely as children, but children of *one* family, having one common interest at the throne of grace, having "one God and Father of all, who is above all, and through all, and in you all." "Which art in heaven." The consideration of where he is fills us with the thought, that our "God is greatly to be feared in the assemblies of his saints, and to be had in reverence of all them that are round about him," Psalm lxxxix., being that "High and Holy One," "he who filleth heaven and earth," Jer. xxiii. 24, but manifests himself in his special glory in that abode of the blest; yet *there* as a Father to be reached by the prayer of faith.

We now come to the *Petitions*;—and surely the child of God will set first and foremost in his desires the glory of that God who, of his abounding grace, hath privileged him to call him by the name of Father; especially too, considering how the true happiness of himself and of the whole of that family for which he is here taught to pray is connected with that grand object—the glory of God.

"Hallowed be thy name."—When Moses said unto

God, "Behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers," &c. (Exodus iii. 13,) God said unto Moses, "I am that I am this is my name for ever," (Exodus iii. 14, 15.) Whilst the very names of the false gods, whom the heathen hallowed, whether ancient or modern, Egyptian or Grecian, Canaanitish or Roman, Indian or African, proclaim aloud their human or bestial origin, and their patronage of every kind of lust and abomination. The name of God, the Jehovah, *Elohim*, the I am that I am, the God of Abraham, Isaac, and Jacob, of the ancient Church; and the God the Father, God the Son, and God the Holy Ghost, the holy blessed and glorious Trinity, as manifested in the full blaze of noon-day light in the Christian Church. His name proclaims the incommunicable glory of him who is, and was, and is to come, without beginning of days or end of life, the Being who is of purer eyes than to look upon iniquity, whose name is holy, whose names proclaim the immensity of his love, the unsearchableness of his wisdom, the unerring sternness of his justice, the unfathomable depth of his compassion; his perfections as the Creator, the Redeemer, and the Sanctifier of his Church. That his name should be hallowed—dealt with by his family with the honour due unto it—set apart by an eternal distinction in the thoughts, words, and actions of men—from the false and polluted names which the heathen, in their dismal darkness, defile themselves with—as they hallow their gods many, and their lords many, which having eyes see not; set apart by an eternal distinction from the deluded Mahometan, who calleth him indeed by the name of Allah-God, but rebbeth

the Godhead of the glory of the eternal Trinity, and polluteth the name by worshipping him as the patron of a heaven of carnal lust and sensual delight which he hopes to attain to;—set apart by an eternal distinction from the blinded followers of the Romish Apostacy, who by setting up the Virgin Mary, and angels many, and saints many, as objects of prayer, and mediators of intercession, rob him of that honour due unto his name, by giving his glory unto another—the glory of hearing prayer which can belong only to him—the Being unto whom all hearts are open, all desires known; and by submitting themselves to him “who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God,” which the head of the Romish Church has done and does still more or less with awful boldness, using that power of pardon and forgiveness which can belong to none but God alone.—Set apart by an eternal distinction from the worship of the Socinian, who, as the unbelieving Jews their stones, casts his blasphemous reproaches at him, whose name, before Abraham was, was still the great I AM, the same yesterday, to-day, and for ever: set apart as the object of the faith, love, and holy worship of his Church *militant* on earth, and finally of his Church *triumphant* in heaven.



THE CHURCH MISSIONARY DEPUTATION.

DELIGHTFUL was the morning when we left our home and our parish, to advocate the cause of the Church Missionary Society in a neighbouring county. Groups of children, carrying garlands of oak and

flowers reminded us that it was the 29th. of May, or in the vulgar tongue king Charles' day. Had we not left our parish, the solemn services of the sanctuary would have reminded those who delight to keep holy-day of the real cause of thanksgiving we, as a church and nation, have to commemorate often as the day returns. For we could not help feeling, as we read on our way the various services appointed for the day, that all the tribes of Israel were not more at strife as to who should bring David back than were the various parties who (permitted as they were to proceed to act out what David's enemies did only as far as the intention could carry them) not afraid to kill the "Lord's anointed," had tried the miseries of civil and religious confusion (vulgarly called civil and religious liberty) 'till they could bear it no longer, could find rest in nothing but the restoration of that Church and State whose foundations they had laboured so hard to cast down.

But to return, prospered in our journey by him who ordereth all our ways, we arrived in peace at the house of that Christian Brother and fellow-minister in the Lord who was to receive us in the Lord at his house, for the sake of the cause in which we were engaged. And how high is the privilege, how blessed that feeling that though, as in the present case, we had never seen each others face before, we meet as one in Christ, united by that bond which earthly friendships know not of—the communion of the saints—a blessed article of our common creed! And this is doubtless one of the happy advantages which the Church Missionary Deputation reaps from his journeyings, one of the green spots of refreshment he is permitted to rejoice in. On the Sunday

morning we began our work. At the Parish Church of the populous town of ——— to a most respectable and attentive congregation, we preached from Ephes. iv. 8—13. Having chosen a subject (as our manner is) fitting to the season and those meditations to which our church by her services directs us (being the Sunday after Ascension day) we spoke of the fact of the ascension of our Lord as prophesied of in the Old Testament, and related in the New; of the *manner* as triumphant, "leading Captivity Captive" having conquered the conqueror, Satan, and rescued the prey—a people enslaved under his bondage; of the *end* of his ascension—"that he might fill all things," *heaven* with the glorious news of the work of redemption "finished," *his church below* with all the blessings so dearly purchased. Then the *means* by which our ascended Lord takes possession of the kingdom set forth in the eleventh verse, "he gave some Apostles &c." he gave, that is appointed by gift for the service of his church, "first apostles," (1 Cor. xii. 28,) "secondarily prophets," Apostles confined in the strict meaning of the term to those twelve whom Jesus sent forth and therefore an order now past. Prophets such as were at Antioch, Acts xiii. 1, who both were enabled, as Agabus, to fortell things to come, and also to expound by the extraordinary gifts of the Spirit the mind of God in this sense; therefore an order past. Evangelists, such as Philip, (Acts xxi. 8,) such Eusebius describes in uninspired days as men who inflamed with an ardent love for the gospel left their country to preach the word of faith to those who had never yet heard of it, exactly answering the qualification and business of our Missionaries now.

Lastly the *end* to be attained by these means, set

forth in the twelfth and thirteenth verses. After having spoken on which, we applied the subject to the cause we had to plead in some such words as these.—The history of the Church has borne its witness that the words of our text were words of scriptural truth, both as to the end and as to the means by which that end was to be brought to pass. And, as it was in the begining so it is now, and so it shall be; this is the same grand end—which is the same glorious consummation which is the earnest desire of every Christian—the grand finale which every part of the true church of Christ devoutly longs for, and by the same blessed machinery of divine appointment expects to see accomplished. This is so with that Society, amongst others, for which I plead in this house of God, in the ears of the assembled congregation, this day. It was stated in the eleventh annual report, with the view of associating the members of the united Church of England and Ireland in the holy work of evangelizing *the heathen world*, that the Church Missionary Society (40 years ago) was formed; in other words, to do that part which in the providence of God might be assigned to her, in working that machinery by which it has pleased God to bring to pass the end for which the King of glory has exalted his only Son Jesus Christ with great triumph into his kingdom in heaven. And what has been that work? “The perfecting of the saints.” She looked over the heathen, and what was the awful picture? a world lying in wickedness, cradled in the arms of the wicked one, wailling as the apostle describes the Gentiles of his time (in this chapter v. 17—19) “walking in the vanity of their mind, having the understanding darkened

being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart, who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." The awful prospect broke upon her view of not less than 600,000,000 of fellow creatures, who were as the Ephesians before the great Apostle of the Gentiles went as an Evangelist amongst them, (Eph. ii. 12,) "without Christ, aliens from the common-wealth of Israel, strangers from the covenant of promise, having no hope, and without God in the world." Here was an awful sight indeed, a world disjointed from the body of Christ—a sight which in better times had so moved an Apostle's mind, that he counted not his life dear unto him that he might finish his appointed course in evangelizing the world. And as the great Head of the Church assured St. Paul that he had "much people" amid the polished luxury and licentiousness of heathen Corinth; as the gospel had become "the power of God unto salvation" to many a one who had "changed the truth of God into a lie," and had worshipped and "served the creature more than the Creator," amidst the abominations of heathen Rome; as "the saints and faithful in Christ Jesus" at Ephesus once lay "dead in trespasses and sins," worshipping of the great goddess Diana; so did the framers of the Church Missionary Society fully believe that amidst the tribes of injured Africa God had "much people;" that to the polished licentiousness and polytheism of the Hindoos the same gospel of the grace of God would still turn them from darkness to light, and from the delusions of Satan to the knowledge of Christ; nor did they despair, knowing him whose promise they believed, and at whose command

they went forth, that the New Zealander himself should be taught "denying ungodliness and worldly lusts, to live soberly, righteously, and godly in this world." They knew that their *end* was good,—for it was the glory of God and the salvation of men; they knew the *cause* was worthy,—for it was the cause of God and of his Christ; they knew that the *motive* was pure,—for it was zeal that his name should be hallowed where that of Satan was adored, that his kingdom might come where that of darkness and of death prevailed—it was love to a perishing world which at that time few had pitied—fewer still had stretched out an arm to save. The divine machinery was ready to hand. If the Lord of his Church had withdrawn "Apostles and Prophets," Pastors and teachers still remained by whom this work might be forwarded, "till all come in the unity of the faith, and of the knowledge of the Son of God" to that blessed measure of the stature of the fulness of Christ. By successful application then to the chief Pastors of our Church at home, (and, as far as through God's mercy they have been successively established, to the same chief Pastors, our Bishops in our Colonies abroad,) the Church Missionary Society has been engaged for forty years in various parts of the heathen world, in sending out duly ordained Ministers to go as Evangelists into all the earth, proclaiming the gospel to every creature, assisted by a due proportion of Catechists and Schoolmasters. The means by which we have been enabled to go forward in this work to the present moment is the charity of British Christians, and to that we still appeal.

(*To be continued.*)

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. VIII.]

AUGUST, 1840.

[Vol. IX.

FATHERS OF THE ENGLISH CHURCH.

JEWELL.

A TREATISE OF THE HOLY SCRIPTURES

(Continued from page 151.)

Some things in the Scriptures are hard, I deny it not. It is very expedient that something should be covered to make us more diligent in reading, more desirous to understand, more fervent in prayer, more willing to ask the judgment of others, and to presume the less of our own judgment.

Gregory saith, 'The hardness which is in the word of God is very profitable; for it causeth a man to take the profit by pains which he could not take with negligence. If the understanding were open and manifest it would be little set by.'

Cyrrillus saith, 'All things are plain and straight to them that have found knowledge, but to such as

are fools, the most easy places seem hard.' And again, 'Those things which are plain are hard unto heretics; for how can wisdom enter into a wicked heart?' It is true which St. Peter hath said, some things are hard to be understood. (2 Peter iii. 16.) But it is also true, that they which pervert them unto their own destruction are unlearned and unstable; that is, they to whom they are hard have not their eyes opened that they may see the light of the word; or they be wicked, and turn the truth of God into lies, and abuse the Scriptures to their own damnation.

The howlet seeth not by the brightness of the sun, not because the sun-beams are dark, but for that his eyes are weak, and cannot abide so clear light; it is therefore but a pretence and colour for their ignorance, and a means to deceive the people more boldly with their errors, when they charge the word of God with darkness and hardness.

For how many hundred places are there which be as clear as noon-day? God saith, (Exod. xx.) "I am the Lord thy God, thou shalt have none other gods before me; thou shalt make thee no graven images, neither any similitude of things that are in heaven above, neither that are in the earth beneath, nor that are in the waters under the earth; thou shalt neither bow down to them, neither serve them." Again he saith, (Wisd. xiv.) "That is cursed that is made with hands, both it and he that made it; he because he made it, and it because it was called God, being a corruptible thing." Again, (Psalm xcvi.) "Cursed be all they that worship carved images, and delight in vain gods." This is the word

of God. What darkness is in any of these sayings? God saith, (Exodus xxii.) "If thou lend money to my people, to the poor with thee, thou shalt not be as an usurer unto him, ye shall not oppress him with usury." Again, (Ezek. xvii.) "If a man hath not given forth upon usury, neither hath taken any increase, &c. he shall surely live; but he that hath given forth upon usury, or hath taken increase, shall he live? He shall not live." And, (Rom. vi.) "The wages of sin is death." And, (Ezek. xviii.) "The soul that sinneth it shall die." And again, (Ephes. v.) "This ye know, that no whoremonger, neither unclean person, nor covetous person, which is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for for such things cometh the wrath of God upon the children of disobedience." These are the words of God; and what darkness is in them?

St. Paul saith, Rom. xii., "If it be possible, as much as in you lieth, have peace with all men. Abhor that which is evil, and cleave to that which is good; avenge not yourselves, but give place unto wrath." Again, chapter xiii., "Let every soul be subject to the higher powers; there is no power but of God. He is the minister of God for thy wealth; but if thou do evil, fear; for he beareth not the sword for nought." These be the words of God, what darkness is in them?

St. John saith, chapter i., "Christ is the Lamb of God which taketh away the sins of the world." And, 1 John i., "The blood of Jesus Christ his Son cleanseth us from all sins." And St. Peter saith, 1 Peter ii., "His own self bare our sins in his body on the

tree, that we, being delivered from sin, should live in righteousness."

Christ saith, Luke xi., "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And again, Matth. xi., "Come unto me all ye that are weary and laden, and I will ease you." The Prophet saith, Joel ii., "Whosoever call on the name of the Lord shall be saved." These be the words of God; what darkness is in them? what eye so simple but he may see them?

The ways of the Lord are straight, and his words plain even unto the simple. Chrysostom saith, 'All things are clear and plain in the holy Scriptures. Whatsoever things there are necessary for us are also manifest.' Some things are covered, as men cover precious stones and precious garments; they are covered, and yet we see them; we see them, and yet they are covered; yet all things that are necessary are plain and open.

Clemens saith, 'The word of God is hid from no man; it is a light common unto all men; there is no darkness in God's word.' Mark, it is a common light and shineth to all men; it is as bright and beautiful as the sun, there is no dungeon or darkness in it. So saith Irenæus, 'The Scriptures are plain, and without doubtfulness, and may be heard indifferently of all men.' All men may hear them, even all sorts of men without exception.

Where be they then which say it is not lawful for the people to have the word of God, and that the Scriptures are not meet for their reading? They are bread; they are drink; they nourish unto everlasting life. Great cruelty it is to starve God's people to

death. Are they unfit to have the Scriptures because they are poor? Christ saith, Matth. xi., "The poor receive the glad tidings of the gospel." And theirs is the kingdom of heaven; they want riches, and worldly glory, but God giveth his fear and grace to them as well as to the rich.

Are they unfit to read the Scriptures, because they are not bred up in other learning? St. Paul saith, 1 Cor. ii., "I esteemed not to know any thing among you but Jesus Christ and him crucified." The prophet David saith, Psalm xciv., "Blessed is the man, O Lord, whom thou teachest in thy law." And Christ saith, Matth. xi., "Thou hast hid these things from the wise, and men of understanding, and hast opened them unto babes." The Apostles were sent into all the world to preach the Gospel unto every creature, to learned and unlearned, to poor and rich. There is no man too poor, none too rich, none too young, none too old. Whosoever hath ears to hear he hath learned enough to be a hearer.

As for the wisest and learned men in matters of this world, they have not always proved the readiest and most willing to set forth the glory of God: they have not been the meetest scholars for this school. Who were they that resisted Moses and Aaron, the servants of God? Not the people, but the wisest and best learned in Egypt. Who were they that stood against Elias? Not the people, but the learned and wise men, and the prophets and priests of Baal. Who were they that stoned and killed the Prophets? Not the people, but the chieftest and wisest in Israel. Who were they that resisted Christ and his Gospel, and sought to deface the glory of God? Not the

people, but the Scribes and Pharisees, and High priests, and all the troop of their Clergy. They called Christ a deceiver, and Beelzebub, a companion of publicans and harlots; they lay in wait every where to entrap him, they sued him to death.

St. Paul saith, for conclusion in this matter, 1 Cor. i., "It is written, I will destroy the wisdom of the wise, and will cast away the understanding of the prudent. Where is the wise? where is the Scribe? where is the disputer of this world? Hath not God made the wisdom of this world foolishness? For seeing the world by wisdom knew not God, in the wisdom of God, it pleased God by the foolishness of preaching to save them that believed. Brethren, you see your calling, how that not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty things, and vile things of the world, and things which are despised, hath God chosen."

Mark, saith he, how mercifully God hath dealt with you. Few of the learned sort, few of such as are counted wise, embrace the gospel with you, or join with you in faith, or keep you company. God hath let them be deceived in their wisdom; they take themselves to be wise and yet they are become fools; and, contrary to worldly judgment, God hath made you, which are weak and simple, and of no reputation, wise and righteous, and sanctified, and redeemed in Christ Jesus. And Christ saith, (Matth. xviii.) "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

LECTURES ON THE CHURCH SERVICE.

No. IV.

PSALM LXV. 4.

"We shall be satisfied with the goodness of thy house."

"Thy kingdom come."—This petition follows upon the former as a means to an end. If God's name is to be hallowed, it will be by the coming or advancement of his kingdom. By the *kingdom* of God we understand that kingdom which God sets up on earth, and in the hearts of his people. The Lord hath indeed "prepared his throne in the heavens, and his kingdom ruleth over all," as "King of kings, and Lord of lords;" to him every knee must bow, of things in heaven, earth, and hell; but the kingdom which is the subject of our prayer is that kingdom which he sets up *in the world, in the hearts of his people, and the kingdom of glory* hereafter.

The kingdom which he sets up *in the world*—his outward kingdom—the setting up of the knowledge of the gospel in a land, with all the machinery of means and ordinances of God, in the stead of that kingdom of heathenism, idolatry, and infidelity which Satan, as an usurper, hath been permitted to set up in the earth. Thus St. Matth. xxi. 43.

The kingdom which he sets up *in the hearts of his people*. Thus St. Luke xvii. 20, Rom. xiv. 17.

The *kingdom of glory* which differs from this only as the oak from the acorn, or the full blown flower from the imperfect bud, Matth. xxv. 34, 1 Cor. xv. 50.

Let it come—this is our prayer, let that kingdom come, Lord, which thou setteth up amid the nations of the earth. Let it be planted every where through the world—in that land where the idolater in his blindness bows down to gods of wood and stone—where the Hindoo celebrates his licentious mysteries, and worships his 300,000,000 of gods—where the New Zealanders practice their deeds of blood, and man in brutal nature feasts upon his fellow man—where the African and the Cingalese carry on the rites of Devil worship in all their foul and awful abomination, there, O God, let thy kingdom come—there let thy word run and be glorified—there let the gospel of grace and peace be established—that gospel before which alone all this gross darkness flies as shades before the morning light.

It was over a world covered with darkness that might be felt that the eyes of the first Apostles looked, when they applied to their Master to be taught how to pray—in the use, spirit and practice of this petition they lived and died. And we can look back and see the wondrous effect—the mighty answer granted to the petition by the great Lord of the harvest, to whom they were taught to offer it up. To go no further than this little speck of creation, our own highly favoured island of the Gentiles. We can look back through the page of history, and rest upon the day when our own forefathers, on the very soil on which we tread, practised their heathen ceremonies, their cruel superstitions, where they raised their rude temples to the monsters of gods many and lords many, of whom we have no remembrance, but as the days of the week remind us of their names.

The kingdom of God *is* come amongst us, and where are they? Oh how then with like faith and earnestness of desire should we pray "thy kingdom come."

But thy kingdom come, O Lord,—the kingdom which thou settest up in the *hearts* of thy people. That kingdom which Christ as our head has described as to its nature—as being "within you;" as to its effects—the kingdom of "righteousness, peace, and joy in the Holy Ghost." Let it come, O Lord, into our own hearts with increasing power and manifest effect—bringing every rebellious thought, word, and deed into captivity to our rightful Sovereign, the Lord Jesus Christ. Let it come with power into the hearts of those amongst us, who as yet know it only in form. Let it come with all its blessedness into the bosom of our families—into the midst of our parishes—into the hearts of thy ministering servants who minister in holy things. Let it come, O Lord, into the midst of thy congregations—into the heart of thine anointed Servant, O God, who reigns over us—into the hearts of her counsellors, her nobles, her magistrates placed in authority under her. Let it come with increasing brightness, wherever the name of Christ is preached, adored, and worshipped in all churches of the saints, through the whole world. Let it come, O Lord, till every knee do bow, and every heart confess that Jesus Christ is Lord, to the glory of God the Father.

"Thy kingdom come," O Lord, even the kingdom of thy glory, prepared from the foundation of the world. 'That it may please thee, O Lord, of thy gracious goodness shortly to accomplish the number

of thine elect, and to hasten this thy kingdom, that we and all those departed in the true faith of thy name may have our perfect consummation and bliss both in body and soul in thy eternal glory, through Jesus Christ our Lord.' Thus we pray for that second personal coming of Christ in his glorious Majesty, when "he shall appear without sin unto salvation," to be "admired in his saints, and to be glorified in all them that believe."—to bruise Satan finally under our feet—to cast death and hell and the unbelieving world into the lake of fire, and to give his people to sit with him eternally on his throne of glory, amid the shouts of everlasting victory, and the blood-bought crowns of eternal triumph.

In the name of ourselves—in the name of the whole Church of God—in the name of the many that have already in safety crossed that flood—in the name of those that are crossing now—in the name of the spirits of just men made perfect, longing for that day of final redemption, we pray, "Thy kingdom come:" we hear him saying, "Surely I come quickly," and answer as becometh the Bride, "Amen, even so come Lord Jesus."

Such are some of the thoughts that should fill our souls often as we are privileged to bear our parts in this petition. And may He who hath caused these words to be written for our use pour out that spirit of prayer into your hearts, and practice into your lives, that ye may both sincerely pray, and, each according to his ability, do what he can to give effect to the prayer—"thy kingdom come."

TO ALL ENGAGED IN OUR SOLEMN
CHURCH SERVICE.

WE read in the 29th chapter of Isaiah of a people who drew nigh to God with their lips while their hearts were far from him, "having a form of godliness, but destitute of the power thereof." I fear many are to be found in this our Christian land, as it is called, who bear a very near resemblance to the character of those worshippers: openly declaring in the language of our sublime Church Service that they are 'miserable sinners,' and beseeching God to have mercy upon them as such, whereas they do not in reality consider themselves as such; sin is no misery to them; nay the very reverse: they delight in the service of sin and Satan, and yet openly before the Church and in the presence of an heart-searching God affirm what they really do not mean.

My friends, it will be of no consequence in the end of the day whether you had been engaged with the idolatrous worshippers mentioned in 1 Kings xviii. crying, "O Baal, hear us," or have been raising your voice in the midst of a Christian Church with, 'O God the Father of heaven, have mercy upon us miserable sinners,' if that petition is not offered with a feeling sense of your own unworthiness and misery. They that are whole, says our Saviour, need not a physician, but they that are sick; or in other words, they who do not feel their misery by reason of sin—how useless, yea how unmeaning, to profess to God to cry for mercy—God is a Spirit, and they that worship him must worship him in spirit and in truth, John iv. 24.

You, my Friends, make this open profession of lip

service every Sabbath, how far your heart is interested therein remains for you to determine. You say you "believe in God the Father Almighty, maker of heaven and earth," &c. Pause one moment, and ask yourself this solemn question, Do I really believe in God—Father, Son, and Holy Ghost? If so, Christ must be precious; for St. Paul says, "Unto you which believe he is precious," 1 Peter ii. 7; and "he that believeth on the Son of God, hath the witness in himself," 1 John v. 10. Have you this witness? If not, to what purpose is your repeating the Apostle's Creed, or in short any Creed. Without this you are guilty of mockery before God, "offering the sacrifice of fools, who consider not that they do evil," Eccles. v. 1, "professing to know God, but in works denying him," Titus i. 16, "having a name to live yet dead."

May the Holy Spirit seal those truths to the hearts and consciences of all those who professedly unite in those solemn services. Remember, "No man can say that Jesus is the Lord, that is vitally and spiritually, but by the Holy Ghost, 1 Cor. xii. 3. You may utter those truths with the lip, as multitudes do, but if the heart and affections be uninfluenced by them such services are but an abomination in the eyes of him with whom we have to do. "For the kingdom of God (saith the Apostle) is not in word, but in power," 1 Cor. iv. 20.

Hoping these few remarks (if it be the Lord's will) may be attended with his blessing, to his name would we ascribe the glory. Amen. . J. J.

THE CHURCH MISSIONARY DEPUTATION.

OUR next sermon was at the parish Church of our host, who had received us at first, and under whose roof we were still privileged to abide as our head quarters. The congregation was a full and an attentive one, with more of that cheering responding of the people in their part of the blessed services of our Church than we are commonly privileged to hear. Our text was from the interesting parable of the "sheep that was lost," (Luke xv. 3—7.) In our application of it, having drawn attention to the practice of our Lord while on earth in calling *sinners* to repentance; to his Apostles going forth under his commission to the same work, we thus continued our discourse, 'let me call your attention to the same work still going on. Cast your eye upon the world, and what do you see? Millions going on in heathen darkness, whom no other language than our text "*lost*" can describe. Alas! you will say, we have wickedness enough at home; true, but wickedness at home is wickedness in spite of the bright shining of Christian light; in the face of faithful Ministers warning you of the error of your way; in opposition to the bible, which finds its way to every house; through neglect of the means of grace incessantly and uninterruptedly pressed upon you. But far different is the case in heathen lands, there wickedness and misery are the necessary consequence of the want of Christian light; through lack of faithful Ministers; through ignorance of the revealed will of God in the bible; from utter destitution of the means of grace. In the case of the heathen, their very light is darkness, their ministers the very models of licentiousness, of super-

stition, of cruelty, and of covetousness ; their sacred books are the teachers of human sacrifice, the directories for the worship of millions of idols ; filled with tales of lies and folly ; promises of a carnal heaven of sensual delights ; their forms of worship the means of guiding them into religious rites and ceremonies so disgusting that no account can be permitted to pollute your ears ; and to crown all, their very gods “ devils and not gods,” are pictured by themselves as monsters of impurity and bloody cruelty ; and therefore, by an almost necessary consequence, “ they that make them are like unto them.” So that, in comparison with this heathen world, we may think of you as “ the ninety and nine” still feeding in good pastures in this your highly favoured land. Whilst then the command “ go ye into all the world ” still remains unrepealed, and that promise, “ Lo I am with you alway ” still lasts ; whilst the practice of our Lord and his Apostles is still binding ; whilst the heathen world still remains “ lost,” our duty still remains—Ministers and people—to go after that which is lost until we find it. Acting upon this principle the Church Missionary Society has gone forth ; and by means of her Missionaries, catechists, teachers, and schools, has sought that which was lost in all parts of the heathen world ; strengthen then our hands in this work by your contributions, by your prayers.’ Our closing sermon on this day was preached in a large and handsome church in the beautifully situated town of C——e. We remember not that we have ever seen a more interesting congregation, or to have been privileged to preach to one in which, considering its numbers, such universal attention was kept up. Under the hospitable roof of

a brother Clergyman we rested from this day's work and labour of love with thankfulness to him who thus far had brought us in peace and safety. On Monday we held a public meeting at the same town. The presence of the Minister in his place in the chair, supported by a goodly body of Clergy from the neighbourhood, was very encouraging and delightful. Many heart-stirring things were said, many an awakening appeal was heard, well calculated to stir up the mind so apt to flag in spiritual things, and to revive that highest tone of spiritual feeling—a missionary spirit—which it is the special object of meetings like these to stir up. Their own report told an increase. The details we were enabled to lay before them, while they spoke of funds still short of our expenditure had much of encouragement, and set forth abundant causes of thankfulness. An increasing list of attendants on public worship, of communicants, of children of our schools, of missionaries sent forth to heathen lands, of new Churches arising in Africa and India, cheered the hearts of many a hearer, we are persuaded, in that room. Our *West Africa* Mission as the earliest so it appeared still one of the most blessed of all the Society's scene of labours. The building of new Churches, the satisfactory progress of the Christian institution, formed for raising up and qualifying native instructors both for the use of the colony of Sierra Leone, and for pushing the efforts of the Society into the vast heathen land beyond them; the sound proof of grace in the minds of the already converted heathen appearing in the fact of their increasing contributions to the Church Missionary Society—that the gospel whose blessed effects they had experienced, might be

sent to those yet destitute of it, were stirring proofs of this. On the connection between the natural and spiritual liberty of the slaves brought to the shores of Africa, we adverted to the remark of the Committee of the Church Missionary Society on the formation of a new institution, 'the society for the civilization of Africa and the extinction of the slave trade.' They hope that, in connexion with this design, and under the Divine blessing, the Church Missionary Society may be an honoured instrument in aiding the accomplishment of the object thus forcibly described by Mr. Pitt, in the House of Commons: 'Some of us may live to see a reverse of that picture from which we now turn with shame and regret: we may live to behold the natives of Africa engaged in the calm occupation of industry, and in the pursuit of a just and legitimate commerce: we may behold the beams of science and philosophy breaking in upon their land, which at some happier period in still later times, may blaze with full lustre; and joining their influence to that of pure religion, may illuminate and invigorate the most distant extremities of that immense continent.' One fact connected with this interesting public meeting we must find room for--that out of the £7. 13s. collected at the doors £1. 1s. was the contribution of the boys of the grammar school, who having taken possession in perfect order of a small gallery at the end of the room, conducted themselves in a manner which told equally well for themselves and their excellent and highly respected master; as did the simple obedience with which, at a signal from the master from the platform, they retired, leaving behind them the above-mentioned sum. We

returned after the Meeting to the hospitable board of the brother with whom we had sojourned on Monday, enjoyed the society of many Clerical brethren; and after a delightful drive through a rich and lovely country reached our head quarters at C——k, at an hour which, but for the flame of Christian charity, which on these occasions ever beams so bright, would have been deemed impertinent and unseasonable.

To be continued.

THANKSGIVING SERMON.

1 TIM. ii. 1, 2.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

PRAYER for mercies needed, and thanksgiving for blessings received, should ever go hand in hand: they do in our text, and they have done so in the circumstances which have led to the choice of that text.

The form of thanksgiving in which you have now for the first time joined has brought those circumstances to your notice. Awful circumstance indeed! —the life of "The Lord's anointed" attempted to be taken away by a violent and murderous hand. Of the motive which led to this intended murder of our gracious Sovereign we can say but little at present. It is stated that the rules of a secret society were found upon his person—a society organized and armed.

In the words of our text we have *a duty enjoined*, and *a reason given* for the performance of that duty. There is something too worthy of notice in the person to whom this exhortation was addressed: it was to Timothy in his character as a Minister of God, and a Minister who was evidently in charge over other Ministers, (chap. i. 3,) to take order that in the public ministrations of the Church at Ephesus, the duties spoken of afterwards should be duly observed.

The duty,—that “supplications, prayers, &c. should be made for all men;” that is, ‘for all sorts and conditions of men;’ and amongst them (which is to our present purpose) “for kings, and all that are in authority.” The believer in his Bible need not be told that kings reign, not by the election of the people, but by the appointment of God—“By me kings reign;” “The powers that be are ordained of God;” that is, it is by his appointment that this lower world should be so ruled. ‘Government is necessary to the welfare of mankind; because it is the great band of humane Society, the guard of its peace, and the security of every man’s person and property; and therefore we are concerned as much as is possible, both to pray for our governors, and to bless God for them; because without them we should be in a wretched condition. Mankind would be unavoidably miserable without government; humane society would presently disband, and all things would run into confusion. It is a remarkable saying of one of the Jewish Masters, ‘Pray for the happiness of the kingdom or government; for if it were not for the fear of that men would devour one another alive,’ And Josephus tells us, that ‘when the Jews were made subject to the Romans, (though

it was by conquest) twice a day they offered up sacrifices for the safety of the Emperor.' And this was very agreeable to what God had commanded that people by his prophet in a much like case, when the Jews were conquered by the king of Babylon and carried away captives, Jer. xxix. 7, "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace." And surely the reason is much stronger why we should pray for our natural Princes and Governors.'

The reason of this duty,—“That we may lead a quiet and peaceable life,” &c. The business and happiness of man below are summed up in these words; “a quiet and peaceable life” in his own conduct to his fellow men—a “study to be quiet and to mind his own business,” and protection from those of his fellow men who would interrupt that quiet. And a life of “godliness and honesty,” “exercising himself to have a conscience void of offence towards God and towards men;” and being protected in that course from those that would hinder him from the enjoyment of those privileges. Now government is an appointed means for the attainment of that end. All governments, even heathen governments, have by their laws, in the main, been “not a terror to good works, but to evil;” even the persecutions which the Christians endured under the heathen government of Rome were far more tolerable than if the unrestrained and ungoverned fury of a mob had been let loose upon them. But since “the quiet and peaceable life” of the subjects of any government will depend so much upon the character of “Kings and all in authority,” we see the

vast importance of prayer for them, and especially of national public prayer. The first Christians felt it so. In the times when the Apostle was moved to write these words of our text all the rulers of the earth were against them; yet in their public services were prayers continually offered for the Roman Emperors; and who, except the man that denies the over-ruling government of him who hath all hearts in his hand, or refuses to believe that he is a God that heareth prayer, shall deny that an answer to their prayers was given in the conversion of Constantine into a nursing-father of the infant and struggling Christian Church? And as the primitive Church, so our own hath provided well for carrying into effect the exhortation of our text. How full of "supplications, prayers, intercessions, for kings, and all in authority" are the services of our Church: and the great day of account alone shall tell how much of "the quiet and peaceable life in all godliness and honesty" we have been and still are privileged to lead in answer to those prayers! Who shall say that the warding off the fatal bullet that aimed to take our Sovereign Lady QUEEN VICTORIA from our head was not an answer to prayer—prayers which from twelve thousand congregations often as the Sabbath returns, or the doors of the house of prayer are opened, ascend to heaven in her behalf. And if we would shew the true feeling of thanksgiving to him who hath yet spared us from this awful blow—a blow how awful none can tell in days like these, when we know too well that there are hundreds and thousands in this land who would too gladly welcome such a day in this land as once was in Israel, when there was no king

there, and "every man did that which was right in his own eyes," let me beseech you to enter with heart, and soul, and voice into the prayers by which our Church teaches you to call down the blessing of God, to avert his righteous wrath, to supplicate his pardoning mercy, to give him thanks for blessings received. Let me beseech you to look upon united prayer as the strength of our hopes for our Church, our Sovereign, and our country: strengthen our hands, brethren beloved in the Lord, in this matter; weaken not our cause by increasing our 'unhappy divisions.'



"ALL FOR THE BEST."

No man can have lived long in the world without having observed how frequently it happens that events which, at the time they happened, were the source of bitter disappointment, have eventually proved very blessings to us; and that many of those things which have been most anxiously desired, but which it has pleased God to withhold from us, would have proved, if granted, the origin of endless evil.

The recollection of such circumstances in our own individual case, while it renders us deeply grateful to Divine Providence for the past, should make us trust with perfect confidence to the same Infinite Wisdom for the future.

It would be difficult perhaps to find an anecdote bearing more strongly on what we have just observed, than one which is mentioned in the life of BERNARD GILPIN, that great and good man, whose pious labours in the counties of Westmoreland, Cumberland, Nor-

thumberland and York, at the period of the Reformation, procured for him the title by which he is still remembered in those parts, as 'The Apostle of the North.' It appears that it was a frequent saying of his, when exposed to losses or troubles—'Ah, well; God's will be done; nothing happens which is not intended for our good: it is *all for the best!*'

Towards the close of Queen Mary's reign, BERNARD GILPIN was accused of heresy before the merciless Bishop Bonner. He was speedily apprehended, and he left his quiet home 'nothing doubting,' as he said, "but that it was all for the best," though he was well aware of the fate that might await him.

While on his way to London, by some accident, he had a fall and broke his leg, which put a stop for some time to his journey. The persons in whose custody he was, took occasion thence maliciously to retort upon him his habitual remark. 'What,' said they, 'is *this* all for the best;—you say, Master, that nothing happens which is not for our good; think you your broken leg is so intended?'—'Sirs, I make no question but it is,' was the meek reply: and so in very truth it proved; for before he was able to travel, Queen Mary died, the persecution ceased, and he was restored to his liberty and friends.



THE BRIDAL CONGRATULATION.

It was a beautiful remark lately made by a Minister of Christ, after a Bridal to the friends of the married pair,—'May they be so happy *as is good for them to be.*' And those few and simple words, stran-

ger as he was to me, told, in language not to be misunderstood, that this proceeded from the heart of one *devoted to God*; none but one of God's own dear children would have so sweetly, so considerately, so piously tempered the congratulations on this occasion. And truly that is a sweet frame of mind to be in, when, sitting loose to earth, we can "cast *all* our care upon him who careth for us;" when, in humble hope and implicit confidence on a Saviour's love for us, our wishes for happiness here are limited by that heaven-born feeling; and we would go no further *even in happiness* than 'as it may be good for us.' "Seek ye first the kingdom of God, and all these things shall be added unto you." If it is for your soul's good that you be happy behold the cup of bliss overflowing in blessing around you. Are you to be drawn nearer heaven by trials—he takes away the gourd you have delighted in, and sorrow surrounds you like the mist of the morning: but "fear not little flock, it is your Father's good pleasure to give you the kingdom." "Fear not," even if he give it you *in tears* here still he will give it you; and rest on that glorious promise, "They that sow in tears, shall reap in joy." O what a bright refulgent day of glory will that be, when we shall no more "see through a glass darkly, but face to face;" "when we shall know even as also we are known."

May the wish of this dear child of God be fulfilled as regards my dear relatives, and for himself: may he go on, as he has begun, "looking unto Jesus;" and in the strength of the Lord God, "make mention of his righteousness only;" and may many seals be added unto his Ministry, so that when the chief Shepherd

shall appear, he may be enabled to say with rejoicing, "Behold I, and the children which God hath given me;" and receive that crown of glory which God hath "prepared for them that love him."

C.



THE BIBLE.

THE sacred volume here behold!
Of greater price than can be told,
Bestowed by God on young and old,
The holy Bible.

When cares obtrude upon the mind,
When those we love behave unkind,
Where consolation shall we find?
In God's own Bible.

When sorrow's throbs the heart assail,
Afflictions unforeseen prevail,
Where find an antidote to heal?
The hallowed Bible.

In doing good through life rejoice—
Oh! listen to Religion's voice,
Of ev'ry book make this your choice,
The blessed Bible.

Believe in Christ—the Truth, the Way,
Then hope will cheer with beauteous ray,
And God will give you grace to pray,
And love the Bible.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. IX.]

SEPTEMBER, 1840.

[VOL. IX.

FATHERS OF THE ENGLISH CHURCH.

JEWELL.

A TREATISE OF THE HOLY SCRIPTURES.

(Continued from page 174.)

The godly Father, Chrysostom, calleth upon *the people* to read and hear the Scriptures. 'Hear me, ye men of the world; get ye the Bible, that most wholesome remedy for the soul; if ye will nothing else, yet at least get the New Testament, St. Paul's Epistles, the Gospels, and the Acts, that they may be your continual and earnest teachers.' And again, 'Hearken not hereto only here in the Church, but also at home; let the husband with the wife, let the father with the child, talk together of these matters, and both to and fro, let them both inquire and give their judgments; and would God they would begin this good custom.'

In like sort saith Origen, 'Would God we would all do accordingly as it is written, Search the Scriptures.' It were a token that we do love Christ. Then would the Father love us, and Christ would love us, and shew himself unto us, and he and his Father would come unto us, and dwell in us.

Chrysostom saith, 'This is the cause of all ill that the Scriptures are not known. To know nothing of God's laws (saith he in another place) is the loss of salvation: ignorance hath brought in heresies and vicious life, ignorance hath turned all things upside down.'

St. Jerome, expounding those words of the Apostle, "Let the word of Christ dwell in you plenteously," saith, 'Here we are taught that the lay-people ought to have the word of God, not only sufficiently, but also with abundance, and to teach and counsel one another.'

And now to conclude what the learned Fathers and ancient doctors have said in these matters. Theodoretus saith, 'Ye may commonly see that our doctrine is known not only of them that are the doctors of the Church, and the masters of the people, but also even of the tailors, and smiths, and weavers, and of all artificers; yea, and further also of women, and that not only of them that be learned, but also of labouring women, and sewsters, and servants, and handmaids; neither only the citizens, but also the country folks do very well understand the same. Ye may find, yea, even the very ditchers, and delvers, and cow-herds, and gardeners, disputing of the holy Trinity, and of the creation of all things.'

Thus we see there was a time before ignorance

crept into the Church, and got the upper hand, when the word of God was not counted hard, and dark, and doubtful; when children, and women, and servants, and men of the country, had the knowledge of God, and were able to reason of the works of God. Then went it well with them; they could not easily be deceived, because they had that word which bewrayeth the thief; they carried with them, like good exchangers, the weights and touchstone, and were able to try coins, whether they were true or false. Such were the people, such was the state of God's church in those days.

Gold, and silver, and lands, and possessions, are the portions but of few; they are not common to all alike. The wise man saith, Prov. xix., "House and riches come by inheritance of the fathers." But the word of God, the law and the prophets, the apostles, the evangelists, the gift of the Spirit, and the knowledge of God, are given unto all men, they are made common for all men. If the word were ordained but for a few, then Christ was given unto the world but for a few; the heaven was made but for a few; the mercy and love of God was but for a few. But the mercy of God is over all, and upon all, and for all. All have right to hear the word of God, all have need to know the word of God. "All have sinned and are deprived of the glory of God," Rom. iii. Therefore Christ calleth all, Matth. xi., "Come unto me all ye that be weary and laden." Young men and old men, men and women, rich and poor, come to me. "God is no respecter of persons," Acts x. "It is not the will of your Father which is in heaven, (saith Christ, Matth. xviii.,) that one of these little one

should perish." Who wills that all men should be saved, and come to the knowledge of the truth, 1 Tim. ii. "God will look to him that is poor, and of a contrite spirit, and trembleth at his words," Isa. lxvi. God will regard such a one, and make him a fit vessel to receive his truth. Upon him that is such a one shall the spirit of wisdom and understanding, the spirit of knowledge and of the fear of God, rest. Not only upon the rich, the wise, and the learned, but upon him that is poor, and of a contrite heart, and trembleth at his words; upon him that humbleth himself under the mighty hand of God; he is the temple and the tabernacle of the Holy Ghost. He that is humble in heart shall be saved; God resisteth the proud, but giveth grace to the lowly. Therefore Christ said, Matth. xi., "I give thee thanks, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and men of understanding, and hast opened them unto babes," to such as have no learning, which rejoice in nothing but in thee. The wise and learned of the world cannot hear them, cannot see them, but they to whom it pleased thee to give understanding. It is thy mercy. Flesh and blood cannot reach the knowledge of thy will. The Spirit of the Father hath revealed it.

Christ saith, John x., "My sheep hear my voice, and I know them, and they follow me; they will not follow a stranger." My people are simple as sheep, they are rude, and know not what to do; yet they know my voice, and follow me; they know their shepherd from a thief; they follow not the call and voice of a stranger. So we see that God chaseth no man away from hearing his word; he loatheth

not the poor because of his poverty; he refuseth him not, for he is the God of the poor, they be his creatures.

St. Augustine saith, ‘ Almighty God in the Scriptures speaketh as a familiar friend, without dissimulation, unto the hearts both of the learned and of the unlearned.’ He abaseth himself, and speaketh to their capacity; for his will is that all should come to the knowledge of the truth and be saved.

Now let us consider with what fear and reverence we ought to come to the hearing or reading of the word of God. “The angel of the Lord appeared unto Moses in a flame of fire, out of the midst of a bush,” Exodus iii. When Moses turned aside to see, God said unto him, “Come not hither, put thy shoes off thy feet, for the place whereon thou standest is holy ground.”

Again, when God had appointed to speak unto the people from mount Sinai, he said to Moses, “Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and let them be ready on the third day; for the third day the Lord will come down in the sight of all the people upon mount Sinai,” Exodus xix.

The word of the Lord is the bush, out of which issueth a flame of fire. The Scriptures of God are the mount from which the Lord of Hosts doth shew himself. In them God speaketh to us; in them we hear the words of everlasting life. We must be sanctified, and wash our garments, and be ready to hear the voice of the Lord, and to follow him. We must strip off all our affections; we must fall down before him with fear; we must know who it is that

speaketh ; even God the maker of heaven and earth ; God the Father of our Lord Jesus Christ ; God which shall judge the quick and the dead, before whom all flesh shall appear.

This word is holy. Let us take heed into what hearts we bestow it. Whosoever abuseth it shall be found guilty of high trespass against the Lord. We may not receive it to blow up our hearts, and wax proud with our knowledge ; we may not use it to maintain debate and contention ; we may not use it to vaunt ourselves, or to make shew of our cunning. The word of God teacheth lowliness of mind ; it teacheth us to know ourselves. If we learn not humility we learn nothing. Although we seem to know something, yet know we not in such sort as we ought to know.

The Scriptures are the mysteries of God ; let us not be curious ; let us not seek to know more than God hath revealed by them : they are the sea of God ; let us take heed we be not drowned in them : they are the fire of God ; let us take comfort by their heat, and warily take heed they burn us not. They that gaze over-hardly upon the sun take blemish in their eyesight.

When the people of Israel saw the manna in the desert, they said, *Man Hu?*—what is this ? So they reasoned of it when they took it up in their hands, and beheld it. They asked one another what good it would do. The Scriptures are manna, given to us from heaven, to feed us in the desert of this world. Let us take them, and behold them, and reason of them, and learn one of another what profit may come to us by them ; let us know that they are written for

our sake, and for our learning, that through patience and comfort of the Scriptures we may have hope. They are given us to instruct us in faith, to strengthen us in hope, to open our eyes, and to direct our going. If we withhold the truth in unrighteousness; if we know our master's will, and do it not; if the name of God be ill spoken of through us, the word of God shall be taken away from us, and given to a nation which shall bring forth the fruits thereof. God shall send us strong delusions, that we shall believe lies; our own heart shall condemn us, and we shall be beaten with many stripes.

Therefore we ought diligently to give heed to those things which we hear, we must consider of them, we must chew the cud.—“Every beast that cheweth not the cud is unclean,” Levit. xi., and not fit for the sacrifice. Let us be poor in spirit, and meek in heart; let us be gentle as becometh the lambs of Christ; and as his sheep let us hear his voice and follow him; let us be of a contrite spirit, and tremble at the words of God; let us, when we know God, glorify him as God. So shall God look upon us; so shall the spirit of wisdom, and understanding, and of counsel, and of knowledge, and of the fear of God, rest upon us; so shall we be made perfect to all good works; so shall we rejoice in his salvation, and with one mouth glorify God, even the Father of our Lord Jesus Christ.

LIKE as wicked boys, when they are bent upon mischief, shut out the schoolmaster; so the Papists, when they would make a traffic of their own trumpery among the people, take special care that the word of God should be withheld from them.

EFFECT OF THE GOSPEL.

INSTANCES are not wanting to prove that "the word of God is quick and powerful, and sharper than the two-edged sword," achieving conquests where moral suasion and human efforts are unavailing. By its peaceful yet constraining influence guilty man is restored to his God; the weapons of his rebellion are thrown away; he that stole, steals no more; the once dishonest no longer attempts to go beyond and defraud his brother, but pays to "every man" his own, and "labours" to "owe no man any thing." We have scarcely ever known a more pleasing and powerful instance of the triumph of the gospel over the selfishness of man, than is evinced in the following letter, sent to us for insertion by a Clergyman, intimately acquainted with Mr. Thos. Jelly, of King's Cliffe, Northamptonshire, to whom it was addressed. The writer, twenty-seven years ago, granted a bill of sale of his property, of which Mr. Jelly availed himself, and considered all claims against him as legally settled. Nothing further was heard of him from 1812 till the following communication reached Mr. Jelly in March last, who feels it to be but justice to the Christianity of his long-forgotten debtor to give it all possible publicity, earnestly trusting that all similarly circumstanced with the writer, under whose notice it may fall, will "Go and do likewise."

March 10th, 1840.

My dear Friend,—

'The Lord knoweth that it hath long been the desire of my heart to do what I am now about to do,

but it has not been in my power; even now I am hiring upon my premises, and to keep my business in good credit, more than £500, I was for some weeks past thinking of paying you £50; but while hearing our faithful Minister (the Clergyman of the parish) last Thursday week giving a lecture on one of the miracles of our blessed Saviour, showing how little he valued the dross of this world, it taught me to feel that if I do in heart desire to be one of his followers, I must obey his commands, however much it may be against my temporal views; viz. "Whatsoever ye would that men should do unto you, do ye even so to them;" not that I am resting my hopes of salvation on acts like these, but I wish to let you know what the religion of Christ has done for me. But it is so many years since I have either seen or heard of you, that I know not whether I am addressing one on this side eternity. I have for a long time been carrying on business without an assistant, in order that I might give you all in my power, which I trust will be the whole amount, viz. £182. The work has been a long time in hand: I have often had the will to do it, but not the power; and now, in some measure, I have to ascribe it all to him "from whom cometh every good and perfect gift." If you could meet at —, on Thursday, the 12th inst., and bring the accounts as they stand, and the amount my goods made in 1812, I shall feel obliged.' I am, Sir,

Yours truly,

P. H.

*. * The debt of £182 was paid to Mr. Jelly on the 26th of March, 1840, a fortnight after the receipt of the letter. J. C. G.

SCRIPTURE REFLECTION.

"Who will shew us any good?"

Is not this the exclamation of the thousands and tens of thousands who traverse the mighty wilderness of this world? Happiness is the grand object to which all other hopes and wishes tend. Thousands seek after it; few find it. Many fancy they have attained it, and congratulate themselves in the acquisition. They hasten to embrace and clasp to their bosom the prize; it eludes their grasp: they find it a phantom—a shadow—and though repeatedly disappointed, yet hope ceases not, though like the image of the desert, to spread her tempting pictures before the eye. Again and again does man start with vigour in the race, which most certainly after all will prove fruitless. Is this so? Surely, some will say, there is happiness to be found in this world. What says Solomon? the wisest of men. He had tried every thing beneath the sun; he withheld no delight from his eyes; he heaped up pleasures as the sand; he views the mass he has so assiduously collected; he coolly and deliberately commences a fair comparison of their worth. He appreciates variety, because it is new. What is philosophy? What is science? What are all the dearer delights of love and friendship? They are roses strewed in our path, but they are not roses without thorns; they are sweets, but they are not sweets without alloy. Let us not then look for any joy here; let us not then seek for water

from an empty cistern, or expect to find satisfaction in our empty world. Quarles, in his emblems, has a striking illustration of this. He represents two little figures knocking at the world; one says, after having tried it,

‘‘Tis empty, hark it sounds !’

Oh it is empty, even as a bubble; poor and mean as the dirt under our feet, altogether lighter than vanity itself. Where then shall we look? Whither shall we turn for solid comfort and unchanging joy? Let us hear what the inspired Prophet says, “Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O Lord our God? Therefore will we wait upon thee.” Yes! wait, expecting to receive; not fearing and doubting, but in faithful confidence taking the Lord at his word, knowing that we have the petitions we ask. Then will come rain; then our utmost desires will be satisfied; then shall our broken hearts be completely made whole; then shall we be rich, for we shall be possessed of desirable riches and righteousness; then shall we be wise, for we shall know “the hidden wisdom.” Then shall we be holy as God is holy; then shall we be perfectly happy, for we shall triumph in God, through our Lord Jesus Christ; then shall we be full, for having him we possess all things; then shall we look down on all the world calls good or great, and account it but dung and dross, that we may win Christ. What a prize! a prize the value of which we shall be learning through all eternity. O let us so run that we may obtain. Let us soar above the groveling allurements of the world,

and rise by faith to take hold on Jesus, to bring him down into our hearts, to reign without a rival there, to put all his enemies under our feet. May he dwell in us and shed abroad his love in our hearts, and shew it forth in our life and conversation, that those around us may take knowledge of us that we have been with Jesus.

May we go forth, and proclaim his love to sinners, saying, "We have found the Messias, which is being interpreted the Christ," our hearts being all on fire with his love till they are attracted by its beauties shining through his members; and are constrained to exclaim, "We will go with you, for we perceive that God is with you." F. A.



LECTURES ON THE CHURCH SERVICE.

No. V.

PSALM LXV. 4.



"We shall be satisfied with the goodness of thy house."



"Thy will be done in earth as it is in heaven."—This petition is the third and last of those which we are taught to offer up in the spirit of our Lord's directions in another place,—*"Seek ye first the kingdom of God and its righteousness:"* so

we are taught here to seek the glory of God before we come to our own wants. And indeed it is the grand consummation, the glorious and magnificent final end which the two former petitions are means in order to the attainment of. If we pray that the name of our Heavenly Father may be treated with the honour and reverence due to it amongst men—if we pray that his kingdom of grace may be set up, in our hearts and in that of others; it is in order that his will may become law in the hearts of his children, in the practice of his subjects. A prayer too in which we may see, as in the rest, that whilst we seek first the honour and glory of God, we do equally consult our own happiness. For when God's will was man's law, God was glorified, and man was happy in Eden; but when man would have his own will God was dishonoured, and man a miserable outcast from happiness. And so it has continued ever since. The will of God may be considered, 1st, as *the will of his eternal purpose*; thus he worketh all things after the counsel of his own will, which is his *secret* will, at least only made known to us by its accomplishment. And 2ndly, His will concerning our duty as subjects of his kingdom, which is revealed in his word. With the former we have nothing to do in this place. In the will of God then as revealed to us, consider a will to be done *by us*, and a will to be done *in us*, or active and passive obedience. For the *first* we pray that his will may be done by us absolutely; for the *second* that we may be resigned to bear with patience and to fall in with the accomplishments of his purpose towards us. Now we pray that his will may be done by us, and by all the subjects of his

kingdom—the children who call upon him as “our Father.” But we may ask, what is the will of God concerning us?—A *general* will of God which is the common duty of us all as Christians.—A *particular* will which concerns us as placed in different stations of life, and gifted with different talents. 1st, A general will, which is the common duty of us all. What this will of God is to be done by us, God has given us his word to teach.—“This is the will of God, your sanctification;” “Be ye holy, for I the Lord your God am holy,” John vi. 40, Rom. i. 5. “Repentance towards God, and faith towards our Lord Jesus Christ;—a diligent use of the means of grace,—private, family, and public; a walk of separation from the world; a copying of the example of Christ; of love, meekness, and forgiveness with man; of special love to the saints; redeeming the time; in short a renouncing of our own wills to do the will of God in these and every other particular according to the rule of his word is the object of our prayer. Thus we pray that it may be done *by us*; that it may be done *in earth* according to the prayer, “Let thy way be known upon earth, thy saving health to all nations,” Psalm lxxvii. 2, that wherever man is to be found, *there* the will of God may become law.

But as to his will being done *in us*—We pray that our minds may be resigned to the will of his appointment concerning us; that every thought that rebels against submission unto that will may be brought into captivity to the obedience of Christ; that in whatsoever state we are we may learn, with the Apostle, therewith to be content; to know how to be abased, and how to abound; how to be full, and to suffer need;

to carry the full cup of prosperity, and to drink with submission the bitter draught of adversity ; to kiss the chastening rod as well as rejoice in a Father's smile, to re-echo in the bitterest hour of trial the words of the Master of the household, " Not my will but thine be done."

The *manner* in which we pray that this may be done, "As in heaven : " Psalm ciii. 20, Rev. iv. 8 : a simple obedience, a cheerful obedience, an unceasing obedience, a complete obedience. *The reasonableness of it.* He the King of kings, we his subjects ; he a father, we children ; he the Lord, we servants purchased at the price. *The blessedness of it.* Holiness is happiness. This is the will of God,—“ be ye holy.” What blessedness should we find in our souls ! What happiness in being delivered from the rule of Satan—the bondage of our own passions ; from envious malice, (like Satan's self,) planning mischief and misery to our fellow men ; from the tormenting cares of the world, and from the fears of wrath, of death, of judgment. What joy is there in doing, what peace in being enabled to bear that will, casting our care upon him. What blessedness in our intercourse with man ! what blessedness if this were the case in our families, in our parishes, in our country, in the world. If the kingdoms of the world were the kingdoms of the Lord and of his Christ—if his will were stamped on every heart, (from the king to the beggar,) heard in every word, practiced in every deed—his will of love to God and love to man—what a heaven on earth might we enjoy !

Remember, that we are taught to pray that his will may be done “ in earth,”—this is the school

where we must be trained, here as apprentices we must learn the trade of doing his will if ever we hope to set up its business on our own account in heaven. What then are *we* doing? Are we giving practical proof of the sincerity of our prayers? Are we shewing forth their effect in our lives?



COPY OF A LETTER FROM MISS B. TO
MISS E. M., 1769.

MY DEAR FRIEND,—

By the tenor of your letter it appears to me, that the greatest want you sustain at present is faith, else why do you see holiness at such a distance. Faith brings the promise near, realizes the substance thereof to the soul, capacitates it to feed on the tree of life, and to live now and for ever. It seems also that you have not sufficiently studied, or been enlightened into that doctrine that Jesus *himself* is our holiness, righteousness, and all; that in proportion as we are united to him by faith, in the same measure are we partners of his Christian nature; that we cannot have the least degree of holiness any more than the greatest *from* Christ but *with* him. "With himself he freely gives us all things;" holiness, happiness, heaven. All good things come with him, are his inseparable attendants. This intense love for our souls, and (if I may so speak) his divine complacency and union with us, will not suffer him to let us be happy without the enjoyment of himself; he knows also that we cannot:

‘ For search the whole creation round,
Out of him it can’t be found,’—

Either in his gifts of nature or grace; all fall short of the supreme good itself, and the soul that is truly endued with an esteem for and love to its great original, its invariable language in the possession of all is, ‘ this is not my God.’ But I believe in general we are a good while in the ways of religion before we know that himself is all that we want to make us happy and holy, and that he alone is our centre and place of rest; this is owing to the blindness of the understanding and extreme distance from God in a state of nature; the ignorance of our need of him to make us happy, and the esteem we have of all his gifts rather than *himself*, discovers a depth in the fall inexpressible. I have long laboured in the labyrinth, therefore I speak of what I do know, and testify of what I have seen and felt; and as far as I can I write of what I have or do experience, except when I am immediately enlightened at the time of writing or speaking, which is sometimes the case, and herein I prove the fulfilment of that promise, “ He that watereth shall be watered.”

And now I can only answer my friend’s important question, ‘ How she shall make the swiftest progress in the heavenly road,’ by a truth of my own experience in the above-mentioned lessons, in which Jesus has greatly instructed me. You want holiness because you want God, you cannot apprehend him, you cannot possess him here but by faith, he is the eternal fullness that filleth heaven and earth, that surrounds you, that is in you by his Spirit; he tells you that he is

the salvation of his people, that his presence is salvation, that the word of faith is nigh you, in your mouth and in your heart. You already know him as your reconciled God in Christ; your Friend, your Saviour. This word of faith consequently belongs to you, as to all believers in a particular manner. Endeavour therefore with the utmost simplicity of faith, to advert to his promises, to his presence in you, around you; wherever you are, in every time and place, believe him in you, near you; he is you know "bone of your bone, and flesh of your flesh." Ye are nearer than that by far, "he that is joined to the Lord is one spirit with him." Think of his immediate presence with you as often as you can; tell him all you want, all you can do or cannot do, but tell it as to a present God, a present friend, who is able and willing to help you, behold him not afar off in heaven only, he is here upon earth, or rather earth and all things are in him, as Dr. Young says,—

‘Praise I a distant Diety? He tunes
My voice, (if tun’d;) the nerve that writes
sustains;
Wrapp’d in his being, I resound his praise.’

Faith makes every place a Bethel, and you need not fear, for as Jesus is the spring and fountain of purity he will lead you by his life-inspiring presence, to that perfect love of himself which shall cast out all fear; by his loving presence he will save you from the hand of all your enemies, and your heart by this means will be more endeared to his person than to his gifts. Study the Scriptures much, study them as they really are—a transcript of the divine Majesty. There is

matter for the continual exercise of faith delivered by Jehovah himself. "Doth God take care of oxen?" Are not two sparrows sold for a farthing, and not one of them falls to the ground without his notice? Does he that toucheth his little ones, touch the apple of his eye? Do the guardian angels of such little ones while they attend the feeble believer at the same time behold the face of God? Now here then is heaven and earth connected. And does the Lord thus reign? Does he govern the world? Does he order all things in number, might, and measure to each individual? Can no crosses, trials, or temptations happen to his people but by his order? If this is thoroughly believed then we shall no longer repine at the contradiction of others, but quietly submit our will to the will of our heavenly Father.

And now, my dear Friend, I must conclude. If your heart does not rise against this simplicity of faith I should wonder, for mine has many a time, and seemed to say, I would rather have been something to Jesus than to have him become all in all to me.

Yours in him,

A. M.



SACRED REFLECTIONS.

WHEN the Lord speaks of himself, with regard to his creatures, and especially his people, he saith, "I am." He doth not say I am their light, their life, their guide, their tower, their strength; but only, "I am." He sets his hand, as it were, to a blank, that his people might write under it what they please, that is

for their good. As if he should say, Are they weak? *I am* strength. Are they sick? *I am* health. Are they in trouble? *I am* comfort. Are they poor? *I am* riches. Are they dying? *I am* life. Have they nothing? *I am* all things: *I am* justice and mercy; *I am* grace and goodness: *I am* glory, beauty, holiness, eminency, supremacy, perfection, all-sufficiency, eternity, Jehovah. *I am* whatever is suitable to their nature, or convenient for them in their several conditions. *I am* whatever is amiable in itself, or desirable to their souls; whatever is great and pleasant; whatever is good and needful to make them happy, that *I am*: so that, in short, God here represents himself unto us as our universal good, and leaves us to make the application to ourselves, according to our several wants, capacities, and desires; he saying only in the general, *I am*.—*Bishop Beveridge.*



THE CHURCH MISSIONARY DEPUTATION.

(Continued from page 185.)

Our next public Meeting was at C———d. Our numbers were few; a case partly accounted for by the fact that a fire, by which three houses (we believe) were burnt down, was still burning whilst we were assembled. The local report too told of a smaller amount of subscriptions than usual. It needs faith more than ordinary to stand up to advocate a cause when things seem against us; and the cause need be a good one whose naked principles can bear one up when the tide sets against us. Such a cause we have ever found the Church Missionary to be; nor do

we hesitate to look upon the strength given us from above, which we have ever experienced in such circumstances, as one of the many evidences that the blessing of the great Head of the Church rests upon it and its labours—and that is enough to strengthen our hands in its service. It was argued well by our brother, who accompanied us, that without the Church Missionary Society the Church of England could not carry out her objects as a Missionary Church—even to carry the “saving health” of the gospel unto all nations; satisfied as she ought to be, not merely with providing for the spiritual wants of ‘our plantations, colonies, and factories beyond the seas,’—the all-important object for which ‘the Society for Propagating the Gospel in Foreign Parts’ was chartered; but ever desirous to plant the gospel in the regions beyond the reach even of British influence, amidst the heathen that are known to us by no other tie than that they are shut up in the same awful condemnation, and to be reached by the same method of salvation as ourselves. We concluded our detail of the various operations of the Society thus,—‘Thus far we are come by the help of our God, and his blessing upon that Christian charity which has been the sinews of our spiritual warfare—Our theatre of war is the world—the heathen world. The great enemy of our work is Satan,—his special instruments the deep-rooted abominations of heathen idolatry—the sensual prospects of Mohamedanism. When these chains are burst, when the gospel has made a practicable breach in the mind of the idolater, then the no-creed of infidelity, and the monstrous delusions of popery are ever at hand to rush in and take possession—we desire to

be beforehand, and so to fill the mind of the idolater, delivered from the trammels of gross idolatry, with the saving knowledge of the truth as it is in Jesus, according to the doctrine of our own apostolical branch of the 'holy Catholic Church;' that there may be no gap left open for 'false doctrine, heresy, or schism,' to enter in at.

Need I say more to interest you in this cause, to convince you that you have well bestowed the time, the prayers, the influence, the money, you have given have been well bestowed—have answered every expectation that any man acquainted with human nature the effects produced by the machinery of the gospel at home had any right to anticipate. Need I say more to strengthen your determination whereto you have already attained to walk by the same rule. Need I remind you, as God may enable you, of the importance of forgetting the steps already trod in this work and labour of love. Need I set before you our want of means, to enter upon the doors opened to us in the heathen world. The liberation of slaves has added to our Missionary field at Sierra Leone in three years 18,000 registered there, besides thousands from the West Indies. Krishnagur lies before you with 100,000 Kirtabhojas, of whom the out-pouring of the Holy Ghost has already introduced 4000, (perhaps by this time thousands more) and we there have but three Missionaries for that interesting field. New Zealand lies before you, and one of our long-lived and indefatigable Missionaries tells you of a new part which he is trying to occupy, with 36,000 souls upon his hand. The Red Indian from North West Africa appeals to you in his own thrilling stile,—'I send a letter to the Mis-

sionary men in England. Tell them not to forget me. I want the word of life to be always spoken in my land. Tell them to make haste, time is short, and death is snatching away our friends and relations very fast; tell them to make haste!' And Mr. Cockran pleads from the land where the breath of the congregation freezes on the roof of the Church, and the hoar-frost gathers on his Bible and Prayer-Book; that now, that the long reign of hatred and prejudice which has worn out his strength has passed away, and the night of gloom has ended in the joy of the morning; now that Churches have been built and gathered, will you allow them to lift their spires to heaven witnesses of your want of zeal to publish in them the name of Christ?—A world of 600,000,000 of souls in heathen and Mohammedan darkness lies before you; and we ask a measure of your help for this Society, which for forty years has been seeking to do its part to turn that darkness into light.

To be continued.



THE HOUSE BUILT ON THE SAND.



The following lines were composed on seeing groups of children busily engaged in raising works of sand on the sea-shore.



“The floods came, and it fell.”

CRASH little lab'ers from your useless toil,
Your plans are futile and your efforts vain;
Soon shall the billows make your works their spoil,
And lay them level with the sandy plain.

Fast flows the coming tide, and one by one,
E'en now your fragile structures disappear ;
See, every vestige of the *last* is gone,
And Ocean reigns in full possession here !

Will ye resume your useless toils again ?
Yes,—The meridian of another day
Will see your labour yet bestrew the plain ;
And night will see them clearly washed away !

Yes ! 'tis of small account ; no loss attends
Your ruined projects, buried in the wave ;
Amusement sought and gained, your object ends,
Not one heart-cherish'd hope has met its grave.

But O ! what thousands on the mortal strand
Toil with unceasing heart-consuming care,
They raise their structures, and the flood at hand
Buries them all in ruin and despair.

The lofty shrines built up to wealth and fame,
Touch'd by time's rolling tide are swept away ;
And those of humbler and of holier names—
Friendships and loves, share the same fate as they.

And there are builders—ah we know them well,
Who ever rear their hopes to heaven on sand ;
Cease, cease, the useless task ! the billows swell,
And not one fragment of your work shall stand.

But turn ye foolish builders ; see yon Rock,
Dig deep and there your sure foundation lay ;
Then shall your works defy the tempest-shock ;
Your hopes no swelling surges wash away.

Yes build you there : and let the floods arise ;
Let rains descend, and winds tempestuous blow ;
Let fervent heat dissolve the yielding skies,
And flaming fire burn every thing below ;

Yet on that Rock undaunted ye shall stand,
And view with joy redemption drawing nigh :
Then, under escort of an angel band,
Rise through the wreck of worlds to thrones on high. A. B.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. X.]

OCTOBER, 1840.

[VOL. IX.

FATHERS OF THE ENGLISH CHURCH.

KING EDWARD THE SIXTH'S CATECHISM.

AN INJUNCTION.

Given by the King our Sovereign Lord his most excellent Majesty, to all Schoolmasters and teachers of youth, within all his Grace's realm and dominions, for authorising and establishing the Use of this Catechism.

EDWARD the SIXTH, by the grace of God, king of England, France, and Ireland; Defender of the Faith, and of the Church of England, and also of Ireland, in earth the supreme head; to all Schoolmasters and Teachers of youth.

When there was presented unto us, to be perused, a short and plain order of catechism, written by a certain godly and learned man, we committed the

debating and diligent examination thereof to certain bishops, and other learned men, whose judgment we have in great estimation. And because it seemed agreeable with the Scriptures, and the ordinances of our realm, we thought it good, not only for that agreement to put it forth in print, but also for the plainness and shortness, to appoint it out for all schoolmasters to teach ; that the yet unskilful and young age, having the foundations laid both of religion and good letters, may learn godliness together with wisdom ; and have a rule for the rest of their life, what judgment they ought to have of God, to whom all our life is applied ; and how they may please God, wherein we ought, with all the doings and duties of our life, to travail.

We will, therefore, and command, both all and each of you, as ye tender our favour, and as ye mind to avoid the just punishment of transgressing our authority, that ye truly and diligently teach this Catechism in your schools, immediately after the other brief Catechism, which we have already set forth : that young age, yet tender and wavering, being by authority of good lessons and instructions of true religion established, may have a great furtherance to the right worshipping of God, and good helps to live in all points according to duty. Wherewith being furnished by better using due godliness toward God, the author of all things ; obedience toward their king, the shepherd of the people ; loving affection to the commonwealth, and general mother of all ; they may seem not born for themselves ; but be profitable and dutiful toward God, their king, and their country.

Given at Greenwich the twentieth of May, the seventh year of our reign.

THE CATECHISM.*

It is the duty of them all, whom Christ hath redeemed by his death that they not only be servants to obey, but also children to inherit; and so to know, which is the true trade of life, and that God liketh

* It was of this Catechism that Bishop Ridley wrote in two instances during his imprisonment previous to his martyrdom.

The first is in a letter 'to the brethren which constantly cleave unto Christ, in suffering affliction with him, and for his sake. Finally, I hear say that *the Catechism* which was lately set forth in the English tongue, is now (viz. after the restoration of popery by Queen Mary) in every pulpit condemned. O! devilish malice, and most spitefully injurious to the salvation of mankind, purchased by Jesus Christ. Indeed Satan could not long suffer that so great light should be spread abroad in the world. He saw well enough that nothing was able to overthrow his kingdom so much as if children, being godly instructed in religion, should learn to know Christ, whilst they are yet young; whereby not only children, but the elder sort also and aged folks, that before were not taught to know Christ in their childhood, should even now with children and babes be forced to learn to know him. Now therefore he roareth, now he rageth.'—*Fox* iii 446.

The other is taken from his last farewell to his friends. 'So I say, know ye, that that even here in the cause of my death, it is with the Church of England—I mean the congregation of the true chosen children of God in this realm of England, which I acknowledge not only to be my neighbours, but rather the congregation of my spiritual brethren and sisters in Christ: yea members of one body, wherein by God's grace I am and have been grafted in Christ. This Church of England had of late, of the infinite goodness and abundant grace of Almighty God, great substance; great riches of heavenly treasure; great plenty of God's true sincere word; the true and wholesome administration of Christ's holy sacraments, the whole profession of Christ's religion truly and plainly set forth in baptism; the plain declaration and understanding of the same, taught in *the holy Catechism*, to have been learned of all true Christians.'—*Fox* iii, 505.

that they may be able to answer to every demand of religion, and to render account of their faith and profession.

And this is the plainest way of teaching, which not only in philosophy, Socrates, but also in our religion Apolinarius hath used; that both by certain questions, as it were by pointing, the ignorant might be instructed, and the skilful put in remembrance, that they forget not what they have learned. We therefore, (having regard to the profit which we ought to seek in teaching of youth, and also to shortness, that in our whole schooling there should be nothing either overflowing or wanting,) have conveyed the whole sum into a dialogue, that the matter itself might be plainer to perceive, and we the less stray in other matters beside the purpose. Thus then beginneth the master to oppose his scholar.

Master. Since I know, dear son, that it is a great part of my duty not only to see that thou be instructed in letters, but also earnestly and diligently to examine what sort of religion thou followest in this thy tender age, I thought it best to oppose thee by certain questions, to the intent I may perfectly know whether thou hast well or ill travailed therein. Now therefore tell me, my son, what religion that is which thou professest.

Scholar. That, good Master, do I profess which is the religion of the Lord Christ: which in the eleventh of the Acts is called the Christian religion.

Master. Dost thou then confess thyself to be a follower of Christian godliness and religion, and a scholar of our Lord Christ?

Scholar. That, forsooth, do I confess, and plainly

and boldly profess ; yea, therein I account the whole sum of all my glory, as in the thing which is both of more honour than that the slenderness of my wit may attain unto it ; and also more approaching to God's Majesty, than that I, by any feat of utterance, may easily express it.

Master. Tell me then, dear son, as exactly as thou canst, in what points thou thinkest that the sum of Christian religion standeth.

Scholar. In two points, that is to say, true faith in God, and assured persuasion, conceived of all those things, which are contained in the holy Scriptures ; and in charity, which belongeth both to God and to our neighbour.

Master. That faith, which is conceived by hearing and reading of the word, what doth it teach thee concerning God ?

Scholar. This doth it principally teach ; that there is one certain nature, one substance, one ghost, and heavenly mind, or rather an everlasting spirit, without beginning or ending, which we call God ; whom all the people of the world ought to worship with sovereign honour, and the highest kind of reverence. Moreover, out of the holy words of God, which by the prophets and the beloved of Almighty God, are in the holy books published, to the eternal glory of his name, I learn the law and the threatnings thereof : then the promises and the Gospel of God. These things, first written by Moses and other men of God, have been preserved whole and uncorrupted, even to our age : and since that, the chief articles of our faith have been gathered into a short abridgement, which is commonly called the Creed, or Symbol of the Apostles.

Master. Why is this abridgment of the faith termed with the name of a symbol?

Scholar. A symbol is as much as to say, as a sign, mark, privy token, or watchword, whereby the soldiers of one camp are known from their enemies. For this reason the abridgment of the faith, whereby the Christians are known from them that be no Christians, is rightly named a symbol.

Master. First, tell me somewhat what thou thinkest of the Law, and then afterward of the Creed, or symbol.

Scholar. I shall do, good Master, with a good will, as you command me. The Lord God hath charged us by Moses, that we have none other God at all but him; that is to say, that we take him alone for our one only God, our Maker and Saviour. That we reverence not, nor worship any portraiture, or any image whatsoever, whether it be painted, carved, graven, or by any mean fashioned, howsoever it be. That we take not the name of our Lord God in vain: that is, either in a matter of no weight, or of no truth. Last of all, this ought we to hold stedfastly and with devout conscience;—that we keep holily and religiously the Sabbath day; which was appointed out from the other for rest and service of God.

Master. Very well. Now hast thou rehearsed unto me the laws of the first table; wherein is, in a sum, contained the knowledge and true service of God. Go forward, and tell me which be the duties of charity, and our love toward men.

Scholar. Do you ask me, Master, what I think of the other part of the law, which is commonly called the second table?

Master. Thou sayest true, my son ; that is it indeed that I would fain hear of.

Scholar. I will in few words dispatch it, as my simple wit will serve me. Moses hath knit it up in a short sum : that is, that with all loving affection we honour and reverence our father and mother. That we kill no man. That we commit no adultery. That we steal nothing. That we bear false witness against none. Last of all, that we covet nothing that is our neighbour's.

Master. How is that commandment of the honouring father and mother to be understood ?

Scholar. Honour of father and mother containeth love, fear, and reverence ; yea, and it further standeth in obeying, succouring, defending, and nourishing them if need require. It bindeth us also most humbly, and with most natural affection, to obey the magistrates, to reverence the ministers of the Church, our school-masters, with all our elders and betters.

Master. What is contained in that commandment, Do not kill ?

Scholar. That we hate, wrong, or revile no man. Moreover, it commandeth us that we love even our foes ; do good to them that hate us ; and that we pray for all prosperity and good hap to our very mortal enemies.

Master. The commandment of not committing adultery, what thinkest thou it containeth ?

Scholar. Forsooth, this commandment containeth many things : for it forbiddeth not only to talk with another man's wife, or any other woman unchastely ; but also to touch her, yea, or to cast an eye at her wantonly ; or with lustful look to behold her ; or by

any dishonest mean to woo her, either ourselves, or by any other in our behalf; finally, herein is debarred all kind of filthy and straying lust.

Master. What thinkest thou of the commandment, not to steal?

Scholar. I shall shew you as briefly as I have done the rest if it please you to hear me. It commandeth us to beguile no man; to occupy no unlawful wares; to envy no man his wealth; and to think nothing profitable that either is not just, or differeth from right and honesty; briefly, rather willingly lose that is thine own, than thou wrongfully take that is another's, and turn it to thine own commodity.

Master. How may that commandment be kept of bearing no false witness?

Scholar. If we neither ourselves speak any false or vain lie, nor allow it in other, either by speech or silence, or by our present company. But we ought always to maintain truth, as place and time serveth.

Master. Now remaineth the last commandment, of not coveting any thing that is our neighbour's, what meaneth that?

Scholar. This law doth generally forbid all sorts of evil lusts; and commandeth us to bridle and restrain all greedy unsatiable desires of our will, which holdeth not itself within the bounds of right and reason: and it willeth that each man be content with his estate. But whosoever coveteth more than right, with the loss of his neighbour, and wrong to another, he breaketh and bitterly looseth the bond of charity and fellowship among men. Yea, and upon him (unless he amend) the Lord God, the most stern

revenger of the breaking his law, shall execute most grievous punishment. On the other side, he that liveth according to the rule of these laws, shall find both praise and bliss, and God also his merciful and bountiful good Lord.



SACRED REFLECTIONS.

No. XIII.

THE doom of the worshippers of idols is thus declared on the highest authority, "They shall be ashamed and also confounded all of them; they shall go to confusion together that are makers of idols." Various are the idols which the sons and daughters of men set up in their hearts, and thus rob the One true God of the honour due unto his name. The crime of idolatry, whatever form it may assume, is marked by a malignity peculiarly its own; it was ever that crime which provoked in an especial manner the displeasure of that august Being who has emphatically declared, "My glory will I not give unto another." It is indeed true that in this favoured land of Gospel light and knowledge, we are not so degraded as to bow down to images of wood and stone: blessed be God the dark clouds of heathen superstition have rolled over our native isle, and are passed away: "Our light is come, and the glory of the Lord is risen upon us;" but still are we guiltless of the sin of idolatry? is there no, form of idolatry to utter the voice of condemnation against us? do we set such an overwhelming value on our spiritual privileges that all other things are but as

dust in the balance? Amidst the vast variety of idols which engage our affections, there is the idol of *Pleasure*; there is the idol of *Wealth*; there is the idol of *Interest*; and there is the idol of *Ambition*. To some, perhaps to all of these, the natural man yields the homage of obedience. But the moment is fast approaching when pleasure shall lose its fascination and its charm; there is a day too wherein "riches shall not profit," and it is the day of wrath: the voice of ambition also shall be without its thrilling power when the earth shall be burnt up amidst the last fires of dissolving nature. The doom of *all* idolatry is irrevocably fixed: those who serve the creature more than the Creator shall be brought to a fearful account: idolatry under any and every form is an abomination to the Lord. High and low, rich and poor, fall into the sin of idolatry; but unless they repent, unless they renounce the idols of vanity they have chosen, that awfully impressive passage of Scripture shall be realized in their experience, "They shall be ashamed and also confounded all of them, they shall go to confusion together that are makers of idols." CHARLES.

SACRED REFLECTIONS.

No. XIV.

THE influence of true religion is *universally* felt; its hallowing power is shed over the entire man. Not one, but *all* the faculties of the soul are penetrated by and moulded into the the spirit of Gospel loveliness and beauty. The understanding is enlightened to understand and appreciate the truths of God; the

heart is renewed and purified in its affections; the will is reduced into sweet captivity to the obedience of Christ; the memory is enriched with the treasures of Scripture promise, and fondly lingers over departed seasons of communion and fellowship: a blessed harmony reigns in the palace of the soul, because the divine Inhabitant is there.

CHARLES.



THE POPE AND ST. PETER COMPARED.

ST. PETER continually preached the Gospel; see Acts i. 15, ii. 14 and 38, iv. 8 and 33, v. 29, 42, &c: the Pope never preaches at all. St. Peter travelled on barefoot, Matth. x. 10: the Pope is carried on princes' shoulders. St. Peter did not suffer Cornelius to worship him, Acts x. 26: the Pope expects himself to be adored, and kings to kiss his feet. St. Peter reprehended Simon Magus for holding the gift of God purchasable with money, Acts viii. 20: the Pope drains heaps of money to himself by Absolutions, Dispensations, Indulgences, &c. St. Peter was married, Mark i. 30: the Pope forbids his Clergy to live in a state of matrimony. St. Peter exhorts the faithful to be attentive to the word of the prophets, 2 Peter i. 19: the Pope does not allow the reading of the Scriptures. St. Peter commands all the faithful to obey their kings, 1 Pet. ii. 13, 14: the Pope exempts the Clergy from subjection to their kings. St. Peter in his Epistles makes no mention of invocation of saints, of adoration of images, of relicks, of purgatory, of indulgences, of the treasure of the

Church, of limbo, of the service in an unknown tongue, of his supremacy, nor usurping to himself any title that was not common to him with all the other Apostles: the Pope teaches all those things, and in his bulls attributes to himself such titles as St. Peter never admitted in his Epistles.

SHORT SERMON.

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup," &c. 1 Cor. xi. 28, 29.

WHAT should be the chief questions a man should put to himself in self-examination has been formerly discussed, and the reasons inducing to that kind of preparation, with the danger of rushing upon the ordinances in an unprepared manner. To proceed further to shew the nature of this preparation. None can partake of the ordinances worthily without preparation—that is the point: and I will shortly shew you what this worthiness is. It is not a worthiness of merit, but a worthiness of *fitness*; Colos. i. 10, "That you may walk *worthy* of the Lord in all well pleasing," shews the destination. "That you may walk worthy;" that is, that you have such affections, dispositions, carriages, as may carry in them some resemblance and correspondency to the holiness

of that God whom you serve. And in the third of St. Matthew, "Bring forth fruits *worthy* (that is, answerable) to repentance." I will now give you another distinction concerning unworthiness to the same purpose; an unworthiness of *person*, and unworthiness of *disposition and affection*. In the first sense we are most unworthy; in the second the children of God do in some kind repair that former unworthiness, in having some affection and disposition, and a readiness toward God in communion with him.

Now for the nature of preparation, which is of two sorts. And first for the habitual preparation, which is capableness of preparation, as a man is not capable of food except he be a living man. And secondly, without he have also a particular preparation of appetite. Now then take this for the first.—

1. No man can be in a prepared state to partake of the sacrament worthily but he that is called out of an unregenerate estate into fellowship with Christ. Now to be better understood, I do not exclude all those that do not find the work of conversion in their hearts.

2. Observe it is one thing to come to the sacrament as an ordinance and duty, another thing to come to it so as to have that comfort which is in the ordinance, which but few find; yet I do not say that all that are members of the visible church should be admitted to the sacrament, though it be a duty which lies upon them, and therefore if they come they sin, if they come not they sin likewise. Further, to speak that which may help weak Christians who doubt whether they may come or not, if these doubtings proceed from the consideration of sin, of weakness, and if withal they

find longings and thirstings after Christ, the sacrament does most properly belong to them, according to that offer, "Come to me all ye that are weary and heavy laden," &c. And how do they know but in this ordinance they may receive eye-salve to cure their doubtings?

Now for *actual* preparations. They amongst the Corinthians who were sick and weak, and many of them slept, may be supposed to have been godly many of them, but defective in actual preparations: to instruct us that it is no easy matter to get a heart prepared for this sacrament. There must be grace, and that grace must be stirred up and revived at this sacrament. And it is because of the low thoughts people have of this sacrament that they take no more pains in preparation. There must be knowledge, faith, repentance, obedience, love, and these are standing graces: and yet it may be there is no fitness for a sacrament. There must be, over and above self-consideration, self-judging, self-humiliation, renewed resolutions to amend through the help of Christ what has formerly been amiss; stirring up high opinions of Christ, expectations from Christ, longings after Christ, even sickness after Christ; and much sorrow to think that any thing should come betwixt the cup and the lip to hinder communion with Christ in such ordinances. And here may be both matter of profit to all such as have not hearts prepared, and of comfort to those whom God has made capable of receiving comfort from the ordinances; as also matter of everlasting thanksgiving that God should put so great a difference betwixt them and others; that God should translate them into such a condition, that unless they be neg-

ligent in stirring up those graces he hath given them, they may draw those comforts from them which belong unto them, that they above all others may find the sacrament day a day of healing ; that they may have wine, and milk, and marrow ; that they may eat that which is good, and their souls may delight themselves in fatness.



SCRIPTURE REFLECTION.

“Thou art weighed in the balances and found wanting.”

AND yet our works can never form the *ground* of acceptance or condemnation, for it is “the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe.” Jesus Christ “is made unto us righteousness,” and the only ground upon which we can ever stand before a just and holy God ; for all have sinned and come short of the glory of God. It is in Christ Jesus alone that there is no condemnation : “he was made sin for us that we might be made the righteousness of God in him.” Let it not be imagined for one moment that this everlasting truth is infringed by our contending that the *rule* of judgment when we appear before the tribunal of Christ will be our works : works will be appealed to as the rule of acceptance and condemnation. The reason of this is, that it is only by our being in Christ Jesus that we can bring forth good works, and if we be in Christ, we must and shall put forth good works.

By the righteousness of Christ imputed to us we are justified ; as it exists in him in its perfection it is our only and all-sufficient plea ; but then moreover beside that righteousness of Christ's working out for us, and applied by God to us, there is a true righteousness wrought in us. The righteousness of Christ is the fountain, and it cannot abide as stagnant water within us, but is ever gushing forth in streams of the same nature with itself. There is an active righteousness, constraining every member in us to the same holy service, and such holiness in us will be appealed to as the decisive evidence of our being in Christ. God is not only just, but must be seen to be so, His judgment is for the manifestation of his justice, and assuredly none but holy beings will be requited at that tribunal. "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Let us be assured of this great truth,—however men may deceive themselves now, and seem to hold the truth in unrighteousness, and talk of trusting to Christ only ; let us be assured that when the secrets of all hearts are disclosed—when all the secret springs of conduct are laid bare—when every motion is searched into and made manifest—that works—works I mean in the most extensive sense, including inward disposition as well as outward act, will decide the point.

Little children, let no man deceive you. He that doeth righteousness is righteous, even as he is righteous. It will not do then to urge the decrees of God, or our impression of having been once converted, or some new profession of faith in Christ, and outward honour rendered to him ; but works will be the rule ;

they will evince before the assembled world whether we be in Christ or not. The work of every other man, however great and good in its appearance, although it have the outward mark of unbounded benevolence, or of the most self-denying labour, yea if it spring not from this source, will be weighed in the balances, and found wanting. The root of all that is good will be found in Christ, and the fruit will evince whether we be in the root or not.

I would beseech you then, if you would stand before the coming Saviour with joy, let these things be manifest in you. If you would be found worthy of that glory which is to be revealed, we know not how soon, let your fruit be rich, and abundant, and fully ripe; let your evidences be bright and convincing. Oh are you keeping your garments undefiled; your members servants of righteousness; your whole man holy in the sight of God? Are you standing for the faith, and striving after the image of Christ, even his image of unsinning holiness?

This great assize will be a judgment according to works, in that it will be an exact retribution either of good or evil to each one according to works. It has been a sad perversion of the doctrines of grace, that the clear Scriptural testimony to this point has been so much clouded and kept out of sight, so that some good men have called in question the fact of there being any inequality in the future blessedness of the people of God, whereas all Scripture testifies to the point. There is the servant who gains two talents, and the servant who gains five; there is the servant set over two cities, and the servant set over ten. I do not mean that in the true sense one deserves more than

another; all are unprofitable servants, and each one who knows his own standing will confess to God, "Thou hast wrought all our works in us." But it follows in the nature of things that those who are most holy—those who most abound in the fruits of righteousness—those who are most successful in bringing all their members as instruments of righteousness unto God's service—these must be most blessed; every holy effort increases the capacity, and God will fill the capacity of all whatever it may be. So shall it come to pass that not one good work will be forgotten by your heavenly Father. "A cup of cold water given to a disciple, shall in no wise lose its reward." God is not unrighteous to forget your work and labour of love. He that soweth sparingly shall reap also sparingly. So likewise in all your spiritual acts, every approach you make to the throne of grace, every discourse which you hear which the Spirit of God applies to your heart, every approach to the table of the Lord, when you spiritually eat his flesh and drink his blood, enlarges your capacity, which God will fill out of his rich treasury.

Oh what a motive ought this to be to abound in the work of the Lord, and walk in all his ordinances, and to order all our steps in his word! when we consider that every hour we are enlarging or contracting the capacity for future blessedness.



THE CHURCH MISSIONARY DEPUTATION.

(Continued from page 215.)

In the picturesque village of C———k our public

Meeting was held in the School-Room, where, under the presiding care of the worthy Minister, we addressed a different class of people, consisting chiefly of the poor, whose peculiar privilege is marked out in Scripture to "have the gospel preached to them." To these we endeavoured simply to speak on the duty of spreading the Gospel of Christ from our Lord's own command, from his practice ; from that of St. Paul, the great Missionary to us sinners of the Gentiles ; from the consideration of the state of our forefathers in this land, and the means by which we were brought from the gross darkness of heathen idolatry into the marvellous light in which we now, through the grace of God, stand. The Church has ever been the great Missionary Society to the world ; so the Jewish Church in our Lord's days, so still. And as in the individual Christian the power of the holy Spirit produces, first, the spirit of anxiety for his own salvation ; secondly, for the salvation of those near and dear to him ; thirdly, for the salvation of the world ; so in our Church we have three Societies, answering to these three objects, 'The Society for promoting Christian Knowledge' supplying the knowledge of salvation at home, by means of the circulation of the Scriptures, Common Prayer Books, and Tracts ; 'The Society for Propagating the Gospel in Foreign Parts' supplying the wants of those who are near and dear to us as fellow subjects of the same Sovereign ; and, 'The Church Missionary Society,' whose special object is to supply salvation to the world. It is for this last Society that I plead now, asking a share of your charity in promoting its object, which is to make known the gospel of our Lord Jesus Christ to every

creature. The means by which we seek to accomplish this end is, the sending forth of men fitted for the work as ordained Ministers, as catechists, and school-masters, the establishment of schools for bringing up the heathen children in the knowledge of Christ; the translation and distribution of the Scriptures and the Common Prayer Book into the languages of the various nations of the earth, amongst which our Missionaries find entrance; the means by which we are enabled to do this is the Christian charity of friends to the cause at home,—by collections after sermons, after public meetings such as this, and by collections of a penny a week in parishes.

In Western Africa, at Sierra Leone, a settlement first formed by the Christian benevolence of such excellent men in their day as were Mr. Wilberforce and others of like spirit, for the purpose of giving a refuge to the poor heathen of Africa, who, after having been made slaves, had been or should be rescued by British justice. To this country in 1804, the Society sent her first two Missionaries; and there amidst innumerable trials, especially by the death of her labourers, she has continued, by God's help to this day. Such was the mortality at one time, through the fearful effects of that climate upon Europeans, that out of one hundred and nine labourers sent out during thirty years, *four* only remained alive. This fact may serve to shew the zeal of our Missionaries—When the Rev. Mr. Raban, compelled to return to England in hopes to restore his health, was persuaded by his friends to return no more to a country which to all human probability must prove his grave (and seven who went out with him had died there) he would not

for a moment listen, but answered to this effect, 'If it be not the will of God that I am to *live* for the natives I will *die* for them.' The Idolatry of these poor heathen (fifty or sixty thousand of whom are supposed to be annually carried across the atlantic as slaves, and five or six thousand to be annually rescued and landed at Sierra Leone) is thus described by one of our early Missionaries, 'How great the ignorance and superstition of the Bulloms are, struck me very much when I saw a crowd of people assembled, offering sacrifices to a cannon ball and three decanter-stoppers, recommending themselves and their children to the favour of that *evil spirit* of whom the ball and stoppers were the representatives! They say, like the Roman Catholics of their pictures, that when they address the ball and glass stoppers they speak not to them but to *the devil* that lives in the bush.' Thus, as in the very language of Scriptures, they "sacrifice to devils and not to God;" so loudly does their awful state cry out to us to come over to help them to know the true God and Jesus Christ whom he hath sent. That our Missionaries have not gone over to them in vain, let the following among many many instances be a witness.—

'As I think it will be interesting to you to know something of the conduct of Providence in my being brought to this Colony, where I have the happiness to enjoy the privilege of the Gospel, I give you a short account of it, hoping that I may be excused if I should prove rather tedious in some particulars. I suppose sometime about the commencement of the year 1821, I was in my native country, enjoying the comforts of father and mother, and the affectionate

love of brothers and sisters. From this period I must date the unhappy, but which I am now brought in other respects to call blessed, day, which I shall never forget in my life. I call it unhappy because it was the day in which I was violently turned out of my father's house, and separated from my relations, and in which I was made to experience what is called to be in slavery. With regard to its being called blessed, it being the day which Providence had marked out for me to set out on my journey from the land of heathenism, superstition, and vice, to a place where his gospel is preached.' After a most affecting account of his separation from his native shores, his being sold to one master after another, his final rescue from the hold of a slave-vessel by a British man of war, he thus proceeds,—'After about two months and a half cruising the coast, we were landing at Sierra Leone June 17th, 1822. The same day we were sent to Bathurst, where we had the pleasure of meeting many of our country people, but none were known before. They assured us of our liberty and freedom. From this period I have been under the care of the Church Missionary Society; and in about six months after our arrival at Sierra Leone I was able to read the New Testament with some degree of freedom, and was made a monitor. The Lord was pleased to open my heart to hearken to those things which were spoken by his servants, and, being convinced that I was a sinner, and desired to obtain pardon through Jesus Christ, I was baptized December 11th, 1825, by the Rev. J. Raban.' S. Crowther is now employed as an assistant in our Institution at Fourah Bay; and while he labours for others, describes his increasing delight in the word of God. (*To be continued.*)

HEAVEN.

THE loose ideas formed of heaven, as an exemption from suffering merely, as standing only in opposition to fatigue and weariness, as being contrasted with misery and condemnation, are most delusive. It is holiness, it is the love of God, it is the worship of the Lamb that was slain, it is the resting not day nor night in the praises of the Almighty, it is felicity derived from the completion of the divine faculties and habits acquired in this world.—*Extracts from the Anthologia Sacra.*



*“Surely I come quickly. Even so come
Lord Jesus.”*

AND wouldst thou ask—dare I make this reply?
Yea, with my whole soul in meet solemnity;
My *waiting* love, adorned with holy fear,
Looks forth in hope to see her Saviour near.

And canst thou deem thyself so sure of heaven ?—
That Rock on which I rest for *me* was riven,
That I might pass as God's own favour'd child
To that blest inheritance undefiled.

But think, what difficulties cloud that way !—
No dangers *there* but He will be my stay ;
My sins may clog, my tardy feet may tire,
But he *approves* the soul's sincere desire.

And wilt thou meet thy Judge quite undismay'd ?—
Go to, and learn ; why should I be afraid,
Can the ransomed dread their *Redeeming* Lord,
Or fails there aught of the Eternal Word ?

Comes he as my *Judge*,—'tis to plead my cause,
To right my wrongs by heaven's righteous laws ;
To stretch forth His *Hand* and avenge my foes,
To seal with his love my bitterest woes.

Comes *He* as my Judge,—then may I rejoice
Since from eternity I was His choice ;
He found me enslav'd, yet loved me so well,
He died to redeem and save me from Hell.

Then whom shall I fear in that day of trial,
If Jesus pledge himself my acquittal ;
He, my intercessor, ever pleads on,—
How can an Advocate and Condemner be one ?
No ; love allays fear, and faith quickens desire,
And waiting in hope, I think not of ire ;
No threatening alarm shall shadow my joy,
Jesus Christ, my Redeemer, can bring no alloy.

And now that he promises quickly to come,
Strange ! if I wept at the prospect of *home* ;
More strange, if, when in reality bright
I hail not that lov'd One's approach with delight.
I will watch, I will wait, his coming behest,
Nor slumber, till on his bosom I'm blest ;
Come then, my Saviour ! oh, quickly come !
Yet in this, as in all things, let Thy will be done.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. XI.]

NOVEMBER, 1840.

[VOL. IX.

FATHERS OF THE ENGLISH CHURCH.

KING EDWARD THE SIXTH'S CATECHISM.

(Continued from page 225.)

Master. Thou hast shortly set out the Ten Commandments. Now then tell me how all these things that thou hast particularly declared Christ hath in few words contained, setting forth unto us in a sum the whole pith of the law?

Scholar. Will you that I knit up in a brief abridgment all that belongeth both to God and to men?

Master. Yea.

Scholar. Christ saith thus, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the greatest commandment in the law. The other is like unto this. Thou shalt love thy neighbour as

thyself. Upon these two commandments hang the whole law and the prophets."

Master. I will now, that thou tell me further what law is that which thou speakest of; that which we call the law of nature, or some other besides?

Scholar. I remember, master, that I learned that of you long ago; that it was ingrafted by God in the nature of man while nature was yet sound and uncorrupted. But after the entrance of sin, although the wise were somewhat after a sort not utterly ignorant of that light of nature, yet was it by that time so hid from the greatest part of men that they scarce perceived any shadow thereof.

Master. What is the cause, that God willed it to be written out in tables: and that it should be privately appointed to one people alone?

Scholar. I will shew you. By original sin and evil custom, the image of God in man was so at the beginning darkened, and the judgment of nature so corrupted, that man himself doth not sufficiently understand what difference is between honesty and dishonesty, right and wrong. The bountiful God, therefore, minding to renew that image in us, first wrought this by the law written in tables, that we might know ourselves, and therein, as it were in a glass, behold the filth and spots of our soul, and stubborn hardness of a corrupted heart: that by this mean, yet acknowledging our sin, and perceiving the weakness of our flesh and the wrath of God fiercely bent against us for sin, we might the more fervently long for our Saviour Christ Jesus; which, by his death and precious sprinkling of his blood, hath cleansed and washed away our sins, pacified the

wrath of the Almighty Father ; by the holy breath of his Spirit createth new hearts in us ; and reneweth our minds after the image and likeness of their Creator, in true righteousness and holiness. Which thing neither the justice of the law nor any sacrifices of Moses were able to perform.

And that no man is made righteous by the law, it is evident ; not only thereby, that the righteous liveth by faith ; but also hereby, that no mortal man is able to fulfil all that the law of both the tables commandeth. For we have hinderances that strive against the law : as the weakness of the flesh, froward appetite, and lust naturally engendered. As for sacrifices, cleansings, washings, and other ceremonies of the law, they were but shadows, likenesses, images, and figures of the true and everlasting sacrifice of Jesus Christ, done upon the cross. By the benefit whereof alone, all the sins of all believers, even from the beginning of the world, are pardoned by the only mercy of God, and by no desert of ours.

Master. I hear not yet, why Almighty God's will was, to declare his secret pleasure to one people alone, which was the Israelites.

Scholar. Forsooth, that had I almost forgotten. I suppose it was not done for this intent, as though the law of the ten commandments did not belong generally to all men ; for as much as the Lord our God is not only the God of the Jews, but also of the Gentiles. But rather this was meant thereby, that the true Messiah, which is our Christ, might be known at his coming into the world ; who must needs have been born of that nation, and none other, for

true performance of the promise. For the which cause, God's pleasure was to appoint out for himself one certain people, holy, sundered from the rest, and, as it were, peculiarly his own: that by this means his divine word might be continually kept holy, pure, and uncorrupted. *(To be Continued.)*

SHORT SERMON.

"Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted," Psalm lxxxix. 15, 16.

THERE are various opinions in the world respecting the true nature of happiness, and how it is to be obtained. Some place it in one thing, and some in another, but all are wrong in their estimate until their minds are enlightened by the Holy Spirit of God. *Real, solid, lasting* happiness consists in the knowledge and fear of God, the enjoyment of the love of God in Christ Jesus, and the bright, anticipations of future and eternal glory—"Blessed is the people who *know* the joyful sound;" the sound of the Jubilee trumpet was a joyful sound to the distressed Israelite: the year of Jubilee was the great year of release from bondage, and of restoration to inheritances that had been parted with from necessity. The sound of the Gospel trumpet is a joyful sound: the Gospel itself is "good news, glad tidings of great

joy;" not to one nation in particular, but to *all people*. The Gospel trumpet announces pardon to the guilty, liberty to the captive, health to the sick, life to the dead, yea the inheritance of heaven, forfeited by transgression, but restored to every believing soul as the rich purchase of the Redeemer's blood.

My dear friends, it is one thing to hear the sound of the Gospel, and it is another thing to *know* and *understand* its import: it is one thing to listen to the glad tidings of gospel salvation, and it is another thing to become acquainted with the *power* of that salvation. Blessed are they, and only they, who experimentally know and practically obey the gospel of Christ: "they shall walk, O Lord, in the light of thy countenance." It is the privilege of Jehovah's people to walk in the light of Jehovah's countenance: as their reconciled Father and Friend he looks upon them with the smile of complacency and love, and is ready to bless them with all spiritual blessings in Christ Jesus. The children of God *habitually* enjoy the favour of God under all the varied scenes of their earthly pilgrimage: the hour of their prosperity is gilded with a brighter radiance; and the season of their adversity relieved of a large portion of its gloom. Under trials the most accumulated and severe they can still say in the language of unshaken confidence, "The Lord of hosts is with us, the God of Jacob is our refuge." "In thy name shall they rejoice all the day;" by the name of God we are to understand the perfections of God which shed a glory around the eternal throne. The holiness, justice, truth, and mercy of God are a rich source of joy to his believing people. They delight in the contemplation of God's

holiness, and desire to be more and more conformed to it in heart and life: they rejoice in the *justice* of God, and view it as a grand security of their salvation; in the *truth* of God, and regard it as engaged for the fulfilment of all the precious promises of the gospel; and above all in the *mercy* of God, as most sweetly displayed in the pardon of all their sins through the blood of the Lamb. The joy of God's people in the name of their God is not a transient or a passing joy, but it is an abiding one.—“In thy name shall they rejoice all the day.”

But yet again, “In thy righteousness shall they be exalted.” The righteousness which the Lord Jesus wrought out by his obedience unto death is imputed to the believer for justification, according to the language of the Apostle, “By him all that believe are justified from all things, from which ye could not be justified by the law of Moses.” Those who are interested by faith in the Redeemer's righteousness, are advanced to a state of favour and acceptance with God, and from that exaltation nothing shall be able to cast them down:—“Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth?” Arrayed in the spotless robe of Jesu's righteousness they stand “unreprovable and unrebukable” in God's sight, and shall at length be introduced to the mansions of eternal glory and happiness in the kingdom of their Father above. It is a privilege, my dear friends, to hear the gospel of life and salvation; millions of our fellow creatures do not enjoy this privilege: with privilege is always associated responsibility: the greater our privileges, the greater our responsibility: “to whom

much is given of him will be much required." Bear this constantly upon your minds, "Blessed are the people who know the joyful sound" of the Gospel, love the gospel and desire to be more and more conformed to the holy precepts of the gospel: "Be ye *doers* of the word and not hearers only, deceiving your own selves." Consider again the peculiar happiness of those who experience the power of religion in their souls: the light of a reconciled Father's countenance beams around their path to the heavenly Zion, whilst his glorious perfections are the source of their continual joy. The righteousness of Christ is their plea for justification and acceptance with God, and in that righteousness shall they be exalted to the perfection of felicity for ever.

CHARLES.



A MEDITATION,

On awaking one morning refreshed with sweet repose, after many restless nights during a severe illness.



"WHO is sufficient for these things?" *None but God!* He can give a restless night, or he can give a night's rest. He can soothe the soul with the sweet repose of his love, or he can cause cloud and darkness instead to surround the pillow.

And what is this? "doeth he not all things well?" Can the feverish distress of a sleepless night be given to the child of God in vain? Can it be otherwise

than for his good ? Does he sweetly rest in untroubled repose, is not that also for his good ? The unclouded smile of Jesu's love beams upon him, and can it be doubted that this is for good ?

The darkness of spiritual night is for a season the heavy portion of the believer ; yet, this also, even this, be sure is for his good. O believe, and bear in mind always, this blessed promise, " All things work together for good to them that love God." That text has been a sweet solace to many a tried and troubled soul in the hour of dark temptation, and will ever be, while time shall last to all those who " lay hold on eternal life."

'Though rough and stormy be the road,
It leads thee home apace to God ;
Then count thy present trials small,
For heaven will make amends for all.'

C.




ANECDOTE OF COL. GARDINER.

THE Commanding Officer of the King's forces at Edinburgh, with the other Colonels, and several other gentlemen of rank in their respective regiments, favoured him on one occasion with their company at dinner at his country house. He too well foresaw what might happen amidst such a variety of tempers and characters ; and fearing lest his conscience might be ensnared by a sinful silence, or that on the other hand he might seem to pass the bounds of decency, and infringe upon the laws of hospitality, he happily

determined on the following method of avoiding each of these difficulties.—As soon as the guests were come together, he addressed them with a great deal of respect, and yet at the same time with a very frank and determined air, and told them that he had the honour in that district to be a Justice of the Peace, and consequently was sworn to put the laws in execution; and, among the rest, those against swearing;—that he could not execute them upon others with any confidence, nor approve himself as a man of impartiality and integrity to his own heart, if he suffered them to be broken in his presence by persons of any rank whatever; and that therefore he entreated all the gentlemen, who then honoured him with their company, that they would please to be upon their guard, and that if any oath or curse should escape them, he hoped they would consider his legal animadversion upon it as a regard to the duties of his office, and the dictates of his conscience, and no want of respect to them. The Commanding Officer immediately supported him in this declaration, essentially becoming the station in which he was, assuring him that he would be ready to pay the penalty if he individually transgressed: and when Colonel Gardiner on any occasion stepped out of the room, he himself undertook to be the guardian of the law in his absence; and as one of the inferior Officers offended during this time, he informed the Colonel, so that the fine was exacted and given to the poor, with the universal approbation of the company. The story spread in the neighbourhood, and was perhaps applauded highly by many who wanted the courage to go and do likewise. But it may be said of Colonel Gardiner with the

utmost propriety, that he feared the face of no man living when the honour of God was concerned. In all such cases he might be justly said, in Scripture phrase, to "Set his face like a flint;" and I assuredly believe, that had he been in the presence of a Sovereign Prince, who had been guilty of this fault, his looks at least would have testified his grief and surprise, if he had apprehended it unfit to bear his testimony in any other way.—*Doddridge.*




LECTURES ON THE CHURCH SERVICE.

No. VI.



PSALM LXV. 4.

"We shall be satisfied with the goodness of thy house."



"Give us this day our daily bread."—This petition follows naturally; having sought first the kingdom of God, we are at liberty to seek the other things which God hath promised indeed to add, but for which he will yet be enquired of by us.

The matter of our prayer "bread."—Supply of all those things needful for us in our passage through

this world, and that according to the station in which God hath placed us. Prov. xxx. 8.

Bread—it reminds us what we are permitted and taught to pray for as to this world's wants. Bread, i. e. necessaries, not luxuries, which are all we want, considering the only end for which the child of God does want is that he may be strengthened and enabled in his body and spirit, which are God's, to glorify God. And if God give him more than that necessary portion, it is not his to spend on himself, but to glorify God with it as a good steward, laying it out on the temporal and spiritual distresses of those that need it.

Again, It is *daily* bread we are to ask for, Prov. xxx. 8, *daily allowance*, an allusion to the stated measure of food allowed to slaves by the month. Here we are taught faith, Matth. vi. 30, child-like dependance—a contrast to Luke xii. 19, and *daily* drawing near to God in prayer. *Our* daily bread—ours in Eden by God's gift—*ours* by restoration in Christ, as promised to his disciples, "seek ye first," &c —*ours* as appointed by God, each suitably to the station in which God has fixed us. *Day by day*—that which we receive to-day will not do for the morrow, we have daily wants, and therefore must pray for a daily supply—man liveth not by bread alone, but by every word, &c. We must have his daily blessing, or our daily food may choke us, or become poison. This prayer teaches—a life of child-like dependance—of moderation; the end for which we want daily supplies it teaches a life of thankfulness—of contentment.



SCRIPTURE ILLUSTRATION.

“ He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks ; till a dart strike through his liver ; as a bird hasteth to the snare, and knoweth not that it is for his life. Prov. vii. 22, 23.

IN the plains between Rome and Naples there arises a pestilential miasm or vapour which produces a most violent and generally fatal intermitting fever. So sickly is the neighbourhood, that it is almost without inhabitants or habitations, with the exception of a few farm houses which are scattered here and there

like green spots in the desert. The land however in these plains is very fertile, affording pasture for large numbers of cattle, and growing abundance of excellent corn. In the harvest season the peasantry come down in large bodies from the mountainous districts, and hire themselves as labourers for the harvest. During this time they usually sleep in the open air, and expose themselves to the influence of the pestilential vapour, which rises out of the earth every night as soon as the sun has sunk below the horizon. This brings on the fever; and so fatal is it, that very seldom more than half of those who come down from the mountains return to their homes: and most of those who do return are in an extremely weak and exhausted state. Notwithstanding, however, these circumstances, and with almost certain death before their eyes, — strange as it may appear, there are found every year plenty of persons to venture on this hazardous expedition, for the sake of the wages they obtain from the landowners.

This appears to me to be a striking illustration of the manner in which the thousands of the children of this world rush on to their ruin, in spite of all warning and admonition. They are assured that “the wages of sin is death; and yet, because they have an inclination towards it, or because they derive some trifling present advantage or pleasure from it, they shut their eyes against their danger, and go on, till, by and by, in some dreadful moment, their foot slips, and they are lost for ever.

A. T.

belonging to the ancient town of South P——n. The morning was lovely, it was peculiarly sacred as well as peculiarly suited to our purpose, being an anniversary of the mighty out-pouring of the Holy Ghost on the day of Pentecost. The congregation was good ; and, (what peculiarly struck our attention) the numerous Sunday School Scholars that filled the aisles were remarkable for that behaviour and attention, both during the Prayers and Sermon; which is so strengthening to the ever anxious eye of the Minister of God, as he looks upon that overwhelmingly-interesting part of his flock. Our sermon, listened to with the greatest attention, was taken from Acts x. 44—48, and was to this effect,—

INTRODUCTION.

The animating and glorious subject to which the Church this day calls our attention, is strikingly brought before us in this chapter, especially as it relates to Cornelius the first-fruits of the Gentile Church.

The preacher—the Sermon—the God that gave the increase—the effect produced—the proof of that effect in the introduction of the hearers into the communion of the Church of Christ.

The Preacher—"While *Peter* yet spake these words,"—Observe how God prepared him for this his special work.—by a remarkable vision in which the glorious truth "What God hath cleansed call not thou common;" that God himself had cleansed, (in the purpose of his love,) us, once unclean sinners of the Gentiles ;—that the distinction between Jew and Gentile which for two thousand years had existed was

for ever done away ; and the lingering unbelief of the Preacher, who, as the rest of the Apostles, could not understand that the gospel should be extended to the Gentiles, was subdued at length by seeing that " God is no respecter of persons," that " God also to the Gentiles had granted repentance unto life."

The Sermon—" While Peter yet spake *these words.*" —The appointment to his office, the life, the death, the resurrection, the second coming of Jesus Christ, verses 38—42. The witness of all the prophets to the truth, now for the first time to be carried into practice, that " through his name *whosoever* believeth in him shall receive remission of sins ;" that Gospel, which, according to the testimony of the Apostle Paul, speaking by the holy Spirit, is the " power of God unto salvation to *every one* that believeth."

The God that giveth the increase—" While Peter yet spake these words, *the Holy Ghost fell* on all them that heard the word." The Apostles were commanded not to depart from Jerusalem till they had received the Spirit from on high—till this day of Pentecostal blessedness should have arrived. In vain had Peter stood up and lifted up his voice to the thousands of assembled Jews ; in vain had the great Apostle of the Gentiles spread the " joyful sound " through the then known world ; the Jew would have remained in the final unbelief and obstinacy which made the preaching of the Cross a stumbling-block ; and the Gentiles would have regarded the same standard of salvation set up for them " foolishness " still, had not God that giveth the increase, God the Holy Ghost, applied with demonstration and power the word spoken to the hearts of hearers prepared of him to welcome them.

The effect produced—Twofold; astonishing to the believing Jews whose minds were still unprepared to witness it; “They of the circumcision were astonished, as many as came with Peter, because that on the *Gentiles* also was poured out the gift of the Holy Ghost.” Secondly, On these Gentiles, “They heard them speak with tongues and glorify God:” 1st, an *extraordinary* effect peculiar to those infant days of the Gospel Church, granted by God as a sign to them that believe not that it was his own work: then the miraculous power of speaking in various languages without study or preparation; by which they were enabled to extend at once the knowledge of salvation through the world; and also the *ordinary* effect, belonging to all ages, of that outpouring of the Holy Ghost which taught them to use their power to glorify God. Lastly, The introduction of the believing Gentiles into the communion of the Church of Christ; “Can any man forbid water,” &c. They had evidently received the Holy Ghost, what then should hinder but that that one last command should be fulfilled towards them who had evidently received the instruction by which they had been made disciples of Christ—that they should be baptized in the name of the Father, the Son, and the Holy Ghost, and so be blessed and owned by God and his Church as full partakers of all the blessings of “the common salvation.” In like manner hath the great Head of the Church, who had “granted unto the Gentiles repentance unto life,” fitted Apostles and Prophets, evangelists, pastors and teachers, from that time to this for the same work; still accompanying the preaching of the same truths with more or less of the power of the same Holy

Ghost, and causing the same effect to be seen in a people glorifying God, and united in the bonds of "one faith [and] one baptism." And are not we here this day living witnesses to these things? Was it not the same gospel which the Apostle Peter preached in Cornelius' house that was brought to this isle of the sea in which we live; preached to our heathen forefathers, accompanied by the power of the Holy Ghost which taught them to cast away their gods many, and lords many, to bow to the name of Jesus; and, experiencing the grant "of repentance unto life," to become a part of the baptized followers of the cross. And are not we at this moment revelling in the full enjoyment of the light of his salvation, sown amid the tears of Missionary labour in apostolic times, growing, up the blade, the ear, the full corn in the ear; and what though the pestilential blight of Popery did so oppress the thriving plant that much fruit did wither, and many leaves did fade; yet, the root still remaining, our Reformers spared not the watering of their own blood that it might shoot forth with fresh vigour, bear all and more than all her former fruits, stretching her boughs far and wide—the glory of our land, the great delight of all those who know by experience the value of sitting under her shadow. But, as the converted Hindoo beautifully remarked, 'The grace of God for this reason has been given you, that you being in Christ Jesus, called and faithful, might send the same grace into all the world.' And this is God's dealing naturally and spiritually. Is the sun set in the midst of the heavens, and all light concentrated in that body? it is that he may rejoice as a bridegroom to run his race from east to west, and that

nothing may be hid from the heat and light thereof. Is Christ Jesus the great Sun of Righteousness, in whom all the fulness of the God-head dwelleth bodily ? it is that that fulness may fill all in all ; that he may be a light to lighten the Gentiles, and be the glory of his people Israel. Did our Lord intrust the mysteries of his kingdom to the ears of his disciples ? it was that they should proclaim them on the house tops. Amid the destruction of Jerusalem was not a hair of their head suffered to perish ? it was that they might testify the gospel of the grace of God from pole to pole. Has God intrusted England with power, talent, influence, light, and knowledge, to which the history of the world finds no parallel else where ? it is that those talents may be employed for the glory of God, in distributing of our own superabundant blessings to a needy world. A needy world lies before you : I plead for six hundred million of your fellow creatures this day who are living and dying in need of salvation ; who sacrifice, as the Apostle tells you the heathen of old did, “ to devils and not to God ; ” who bow down themselves to gods many and lords many, but are ignorant of the true God. Mothers who give, as of old, the fruit of the womb as the atonement for the sin of the soul ; who sprinkle the blood of fowls, of beasts, yea of men, as the king of Edom of old, but are in total ignorance of that only “ blood which cleanseth from all sin.” I plead for millions whom the joyful sound of the gospel has never yet reached, perishing for lack of knowledge ; and my plea is the command of my Saviour still unrepealed, “ Go ye into all the world,” &c. But are any ready to doubt, like those of the circumcision in our text, whether the

gospel can have any effect on the heathen idolater? whether the Holy Ghost will fall on such? whether such can be received by baptism into the common flock of the Church of Christ at home? then men, brethren, and fathers, hearken: God hath stirred the minds of many Pastors and members of our Church some forty years ago to think, and thinking to mourn over (as every one that thinks must do) the miserable state of the heathen world; and seeing that in our own Church there was no society that had the heathen world as the object of its care, they formed themselves into one. For forty years their Missionaries, as evangelists on whose heads the Bishops have laid their hands, ordaining them for that purpose, have been speaking to the heathen, in various parts of the world, the words which made up St. Peter's sermon—Christ Jesus the Lord, the appointed Saviour of his Church, living, and dying, and rising again, coming to judgment—backed with the blessed assurance belonging alike to the disciple of Brahmin and of Budhu, the cannibal savage of New Zealand, and the Red Indian American, that “through his name *whosoever* believeth in him shall receive remission of sins.” But has the God that giveth the increase poured out his holy Spirit upon those heathen who have heard the word? Ask the savages of Africa, the emancipated slaves who form our congregations, our schools, our communicants at Sierra Leone. Let us ask the millions of India who have heard the joyful sound; let us ask the cannibal New Zealander. If it be true then that these things are so; if such be the awful state of the heathen world, “Without Christ, being aliens from the commonwealth of Israel, and strangers

from the covenant of promise, having no hope and without God in the world:" if it be true that the only remedy for that fearful state is the same which the Apostle Peter applied in the chapter from which our text is taken: if it be so plain that in the speaking of these words the gift of the Holy Ghost hath been poured out on the Gentiles of our days: also, if thousands have been baptised in the name of the Lord; if thousands are constant partakers of his body and blood in the communion of the saints; if we count the children of our schools, and the numbers of our congregation by tens of thousands, who all are now, by the instrumentality of this Society, 'training (as the Bishop of Calcutta expresses it) in the school of God manifest in the flesh;' shall any here be astonished, that "on the Gentiles also is poured out the gift of the Holy Ghost." Nay, brethren, is it not the long expected promise of God, "Ask of me, and I shall give thee the *heathen* for thine inheritance and the *uttermost parts of the earth* for thy possession." Is it not the word of the great Lord of the Church, "Other sheep I have which are not of this fold," &c. Is it not the command of Christ to go into *all the world* and preach the gospel to *every creature*: is it not the sight our eyes expect to behold, "a great multitude which no man can number, of *all nations, and kindreds, and people*, standing before the throne of the Lamb?" Can any man forbid the use of the means which God has appointed for the accomplishment of this glorious object? Has Christ given us, as on this day, Apostles, Prophets, Evangelists, Pastors, and Teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the

body of Christ till we all come, &c. ? Yet, how can they preach except they be sent, and how can they be sent but as Christians enable us to send them ? Can any man forbid this work to go forward, by denying us his prayers, by refusing to lay by as God hath prospered him, to help us not only to keep our present standing of missionary labourers, (which under present circumstances we are at our wits end to do) but to enlarge our borders and strengthen our stakes ; to break forth, occupying fresh ground, on the right hand and on the left, till the forces of the Gentiles be subdued to the Captain of our salvation, and their fulness be come in. Brethren, we commend to your attention, your affection, your prayers, the miseries, the claims of the heathen world ; we commend to you that Society which has taken so large a share, according to that post which in the providence of God has been assigned to her, in ministering the gospel of the grace of God—the only remedy for these miseries, the only method of answering these claims, which the heathen by the common tie of brotherhood in fallen nature, and by the appointment of God, have upon us.

And may the Great Head of the Church so pour out his Holy Spirit upon you that you may feel it now and at all times your high duty and blessed privilege to help this, and every kindred Society, practically to accomplish your daily prayer,—that his name may be hallowed, his kingdom come, his will be done in earth even as it is in heaven.

(To be continued.)

 POETRY.

"Let a man so account of us as of the Ministers of Christ, and stewards of the mysteries of God,"

1 Cor. iv. 1.

HAIL holy Messenger, divinely sent,
To God thy time, thy talents, all are spent;
Go spread this savour of Immanuel's name,
The joyful news of grace and love proclaim.

Hail Minister of peace, thy voice extend,
Oh preach the word till millions more shall bend
—Bend to the sceptre of the Saviour's cross,
And count all meaner things but dung and dross.

Hail Steward of the mysteries divine,
In Jesu's strength, in Jesu's beauty shine;
With Gospel armour shod, with Gospel peace,
Tell of the love of Christ and never cease.

Hail warrior of the field, be strong, be bold,
Strengthen the weak, confirm the young and old;
See numbers wait attendant at thy call,
And at thy word received behold them fall!

Frail instrument of God, by him sustain'd
To speak the words of life and grace unfeign'd;
Fight manfully, cease, cease, from erring man;
Go on with faith the work thou hast began.

Hail Pastor of the holy ransom'd sheep,
Rejoice with them, in all their sorrows weep;
Oh feed with zealous care thy tender charge,
And seek far Zion's borders to enlarge.

Hail Teacher, Guide, Instructor of the soul,
Strive to reprove, rebuke, and to console;
To rule as in the sight of Christ with love,
And seek thy crown from him who dwells above.

LIGHT FROM THE WEST;

OR,

The Cornish Parochial Visitor.

No. XII.] DECEMBER, 1840. [Vol. IX.

FATHERS OF THE ENGLISH CHURCH.

KING EDWARD THE SIXTH'S CATECHISM.

(Continued from page 244.)

Master. Hitherto thou hast well satisfied me, dear son: now let us come to the Christian confession, which I will that thou plainly rehearse unto me.

Scholar. It shall be done. 'I believe in God, the Father Almighty; maker of heaven and earth. And in Jesus Christ, his only Son, our Lord; which was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried. He went down to hell; the third day he rose again from the dead. He went up to

heaven ; sitteth on the right hand of God, the Father Almighty ; from thence shall he come to judge the quick and the dead. I believe in the Holy Ghost. I believe the holy universal Church ; the communion of saints ; the forgiveness of sins ; the rising again of the flesh ; and the life everlasting.'

Master. All these, my son, thou hast rehearsed generally and shortly. Therefore thou shalt do well to set out largely all that thou hast spoken particularly, that I may plainly perceive what thy belief is concerning each of them. And first I would hear of the knowledge of God ; afterwards of the right serving of him.

Scholar. I will with a good will obey your pleasure, dear master, as far as my simple wit will suffer me. Above all things we must stedfastly believe and hold, that God Almighty, the Father, in the beginning and of nothing, made and fashioned this whole frame of the world, and all things whatsoever are contained therein ; and that they all are made by the power of his word, that is of Jesus Christ the Son of God ; which thing is sufficiently approved by witnesses of Scripture. Moreover, that when he had thus shapen all creatures, he ruled, governed, and saved them by his bounty and liberal hand ; hath ministered, and yet also ministereth most largely, all that is needful for maintenance and preserving of our life ; that we should so use them as behoveth mindful and godly children.

Master. Why dost thou call God Father ?

Scholar. For two causes ; the one, for that he made us all at the beginning, and gave life unto us all the other is more weighty, for that by his Holy

Spirit and by faith he hath begotten us again, making us his children ; giving us his kingdom and the inheritance of life everlasting, with Jesus Christ his own true and natural Son.

Master. Seeing then God hath created all other things to serve man, and made man to obey, honour, and glorify him, what canst thou say more of the beginning and making of man ?

Scholar. Even that which Moses wrote ;—that God shaped the first man of clay, and put into him soul and life : then, that he cast Adam in a dead sleep, and brought forth a woman, whom he drew out of his side, to make her a companion with him of all his life and wealth. And therefore was man called Adam, because he took his beginning of the earth : and the woman called Eve, because she was appointed to be the mother of all living.

Master. What image is that after the likeness whereof thou sayest that man was made ?

Scholar. That is most absolute righteousness, and perfect holiness ; which most nearly belongeth to the very nature of God, and most clearly appeared in Christ our new Adam : of the which in us there scarce are to be seen any sparkles.

Master. What ! are there scarce to be seen ?

Scholar. It is true forsooth ; for they do not now so shine as they did in the beginning before man's fall, forasmuch as man, by the darkness of sins and mist or errors, hath corrupted the brightness of this image. In such sort hath God in his wrath wreaked him upon the sinful man.

Master. But I pray thee, tell me wherefore came it thus to pass ?

Scholar. I will shew you. When the Lord God had made the frame of this world, he himself planted a garden, full of delight and pleasure, in a certain place eastward, and called it Eden. Wherein, beside other passing fair trees, not far from the midst of the garden, was there one especially called the Tree of Life, and another called the Tree of Knowledge of good and evil. Herein the Lord, of his singular love, placed man, and committed unto him the garden to dress and look unto; giving him liberty to eat of the fruits of all the trees of Paradise, except the fruit of the Tree of Knowledge of good and evil. The fruit of this tree if ever he tasted he should without fail die for it. But Eve, deceived by the devil counterfeiting the shape of a serpent, gathered of the forbidden fruit; which was for the fairness to the eye to be desired; for the sweetness in taste to be reached at; and pleasant for the knowledge of good and evil; and she eat thereof, and gave unto her husband to eat of the same. For which doing they both immediately died; that is to say, were not only subject to the death of the body, but also lost the life of the soul which is righteousness. And forthwith the image of God was defaced in them; and the most beautiful proportion of righteousness, holiness, truth, and knowledge of God was confounded, and in a manner utterly blotted out. There remained the earthly image, joined with unrighteousness, guile, fleshly mind, and deep ignorance of godly and heavenly things. Hereof grew the weakness of our flesh: hereof came this corruption and disorder of lusts and affections: hereof came that pestilence: hereof came that seed and nourishment of sins wherewith mankind is infected,

and it is called sin original. Moreover, thereby nature was so corrupted and overthrown, that unless the goodness and mercy of Almighty God had holpen us by the medicine of grace, even as in body we are thrust down into all wretchedness of death so must it needs have been that all men of all sorts should be thrown into everlasting punishment and fire unquenchable.

Master. Oh the unthankfulness of man ! But what hope had our first parents, and from thenceforth the rest, whereby they were relieved ?

Scholar. When the Lord God had both with words and deeds chastised Adam and Eve, (for he thrust them both out of the garden with a most grievous reproach,) he then cursed the serpent, threatening him that the time should one day come when the seed of the woman should break his head. Afterward the Lord God established that same glorious and most bountiful promise; first with a covenant made between him and Abraham by circumcision, and in Isaac his son; then again by Moses; last of all by the oracles of the holy prophets.

Master. What meaneth that serpent's head, and that seed that God speaketh of ?

Scholar. In the serpent's head lieth all his venom, and the whole pith of his life and force. Therefore do I take the serpent's head to betoken the whole power and kingdom, or more truly, the tyranny of the old serpent the devil. The seed (as St. Paul doth plainly teach) is Jesus Christ the Son of God, very God and very man; conceived of the Holy Ghost; engendered of the womb and substance of Mary, the blessed, pure, and undefiled maid; and

was so born and fostered by her as other babes be, saving that he was most far from all infection of sin.

Master. All these foundations that thou hast laid are most true. Now, therefore, let us go forward to those his doings, wherein lieth our salvation and conquest against that old serpent.

Scholar. It shall be done, good master. After that Christ Jesus had delivered in charge to his Apostles that most joyful and in all points heavenly doctrine the Gospel, (which in Greek is called *Euangelion*, in English *good tidings*), and had, as by sealing, established the same with tokens and miracles innumerable, whereof all his life was full; at length was he sore scourged, mocked with pouting, scorning, and spitting in his face; last of all his hands and feet bored through with nails; and he fastened to a cross. Then he truly died, and was truly buried, that by his most sweet sacrifice he might pacify his Father's wrath against mankind; and subdue him by his death who had the authority of death, which was the devil. Forasmuch, not only the living, but also the dead, were they in hell or elsewhere, they all felt the power and force of this death; to whom, lying in prison (as Peter saith,) Christ preached, though dead in body yet relived in spirit. The third day after he rose again alive in body also, and with many notable proofs the space of forty days he abode among his disciples, eating and drinking with them. In whose sight he was conveyed away in a cloud up into heaven; where he now sitteth at the right hand of God the Father; being made Lord of all things, be they in heaven or in earth; King of all kings;

our everlasting and only High Bishop ; our only attorney ; only Mediator ; only peacemaker between God and man. Now, since that he is entered into his glorious majesty, by sending down his Holy Spirit unto us (as he promised) he lighteneth our dark blindness ; moveth, ruleth, teacheth, cleanseth, comforteth, and rejoiceth our minds, and so will he continually do, till the end of the world.

Master. Well I see thou hast touched the chief articles of our religion, and hast set out, as in a short abridgment, the creed that thou didst rehearse. Now therefore I will demand the questions of certain points.

Scholar. Do as shall please you, master ; for you may more perfectly instruct me in those things that I do not thoroughly understand, and put me in remembrance of that I have forgotten ; and print in my mind deeper such things as have not taken stedfast hold therein.

Master. Tell me then, If by his death we get pardon of our sins, was not that enough but that he must also rise again from the dead ?

Scholar. It was not enough, if ye have a respect either *to him* or *to us*. For unless he had risen again he should not be taken for the Son of God. For which cause also, while he hung upon the Cross, they that saw him upbraided him and said, "He hath saved others, but cannot save himself; let him now come down from the cross, and we will believe him." But now uprising from the dead to everlasting continuance of life, he hath shewed a much greater power of his Godhead than if by coming down from the cross he had fled from the terrible pains of death.

For to die is common to all men, but to loose the bonds of death, and by his own power to rise again, that properly belongeth to Jesus Christ the only begotten Son of God, the only author of life. Moreover, it was necessary that he should rise again with glory, that the sayings of David and other prophets of God might be fulfilled, which told before that neither his body should see corruption, nor his soul be left in hell. As for us, we neither had been justified, nor had had any hope left to rise again had not he risen again, as Paul doth in divers places plainly shew. For if he had remained in the prison of death, in the grave, and been holden in corruption, as all men beside, how could we have hoped for safety by him, which saved not himself? it was meet therefore and needful for the part that he had in hand, and for the chief stay of our safeguard, that Christ should first deliver himself from death, and afterwards assure us of safety by his uprising again.

(To be continued.)



SCRIPTURE REFLECTION.

"Whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—
2 Peter i. 4.

By believing the promises we are made partakers of the godly nature, and we overcome our corruptions and lusts. Consonant to which is that of the Apostle

Paul, "Know ye not, that as many as are baptized into Christ, are baptized into his death?" Rom. vi. 3. As many as are baptized into Christ for reconciliation with God must needs be baptized into his death; they must be dead to sin, as he was. We cannot be baptized into him for reconciliation or justification, but we must be baptized likewise for mortification of the flesh, and for resurrection to newness of life. To wind up all in a word, he that hath the strongest faith, that believes in the greatest degree the promises of pardon and remission, he hath the holiest heart, the most mortified life. Sanctification and mortification arise from that root of justification. The blood of Christ hath not only a power to wash us from the guilt of sin, but also to cleanse and purge us from the power and stain of sin; and therefore I say, the best way to get a great degree of sanctification; the best way to get a greater measure of the graces of the Spirit; the best way to mortify our sinful lusts; the best way to watch over our special sins, is to labour to grow in faith, in the belief of those promises of the gospel of Christ. And this should be well observed by those who are a little legally biassed, or led to mortify sin only by vows, promises, shunning occasions, removing temptations, strictness and severity in duties, fear of hell and judgments, scarce rising so high for their mortification as Christ. Now these in themselves are but empty, weak means of prevailing against sin, like the mighty sails of a ship without wind or tide. No question but the shunning of occasions, strictness and severity in duties, watchfulness, &c. dwell in their place and order, like oars in a boat, which though it

be carried with the tide, if well managed, yet may help it to go on the faster ; however, it is Christ crucified which is the power of it all ; it is Christ lifted up, as Moses lifted up the serpent, which strikes more soundness into the wounded beholder, than any other way ; though many there are, who have toiled all their time for power over corruptions, and like Peter have caught but little or nothing, because Jesus Christ was not in their company.—*Old Author.*



FASHIONABLE RELIGION.

THERE is, in the present day, a sort of religion that is even fashionable, and in high favor with the world. But it is a religion of appearance only, and not of reality. The Apostle Paul declares, that though he had all kinds of spiritual gifts, and performed all kinds of self-denials and benevolent actions, yet if he possessed not that true charity which, springing from the love of God in Christ Jesus, flows down in streams of mercy and good-will to man, he was nothing, and should be profited nothing. A person under the influence of such a religion as this, which the Apostle pronounces to be worthless, is yet, however, a more estimable and enlightened character in the sight of man at least, than those who are under the influence of that fashionable religion which I now speak of. The first has a hope—though a false and delusive one—that he is pleasing God, and meriting his favour ; the last have no hope beyond that which is confined to earth—no

higher object in view than to please man, and exalt self in man's sight. O what an ignoble object for an immortal creature ! who will soon be stript of every false confidence the world can give, and who will have to appear there where the opinions of men will have lost all their power to praise or condemn, and where the fascinations of time and sense will have passed away for ever. Surely it is the duty of every professor of godliness to eschew earnestly all tendency to this kind of spurious religion ; and whilst he examines himself with heartfelt anxiety as to what are the constraining motives of his conduct, to pray the great Searcher of hearts to search him and try him, and see if there be any wicked or false way in him, and lead him in the way everlasting. J. R.



LECTURES ON THE CHURCH SERVICE.
No. VII.

PSALM LXV. 4.

"We shall be satisfied with the goodness of thy house."

"And forgive us our trespasses as we forgive them that trespass against us."—The prayers that follow are deprecation—i. e. prayers against certain evils which destroy our peace and threaten our ruin. The connexion of this with the former petition, *and* forgive us our trespasses, may remind us that the daily supply of food to eat and raiment to put on is not

more needful to our bodily comforts than daily forgiveness is to that of our souls. And in fact, to a child of God the one without the other would be no better than the flesh in the mouth of the Israelites, and the heavy wrath of God along with it. A child that loves and respects his father as he ought would take but small comfort in having enough and to spare in his father's house, if he felt that his father's countenance was full of wrath against him from day to day, and especially if he felt that that wrath was nothing more than what he justly deserved. So it is here, daily trespasses draw down the wrath of him who is a holy God as well as a most merciful Father. Under that wrath no child of God can live contentedly, hence he prays against this evil which brings down this misery.

"Forgive us our trespasses."—In St. Matthew *debts*. St. Luke *sins*. Sin which is a trespass, or transgression of the law, brings us in as debtors to God, owing him satisfaction to his justice for our transgressing his law, which sentences all to eternal death and damnation. This debt is that which we pray God would forgive us; a debt which if not paid we are eternally undone, and the payment we can only escape by the free grace and mercy of God forgiving it.

Consider the greatness and multitude of those debts.—This is represented in the parable (St. Matth, xviii.) 10,000 talents. 1st. Original sin. We were born debtors, our original sin and guilt obligeth us to punishment; and although we did not personally contract the debt, yet as being the wretched heirs of fallen Adam the debt has legally become ours. And

ever since we came into the world we have run upon the score with God. Our debts are more than our moments have been. The imagination of the thoughts of our hearts have been only evil, and that *continually*. 'We have left undone,' &c. Debtors' memories are often short, but creditors never so; all these are noted in the debt book of God's remembrance—the least debt without forgiveness must be paid in the infernal prison of hell. St. Matthew v. 26. Debts how to be paid off, not by what we can do—not by what we can suffer—both due—both short—forgiveness free *to us*, but not so in respect of Christ—purchased by his perfect satisfaction. Pardon of sin. "As we forgive." Not as if our forgiving others could deserve pardon for us, but to shew that those who ask forgiveness of 10,000 talents can with no conscience do it whilst they refuse to forgive 100 pence. As a plea—if we who are *evil* are able to forgive, then much more God who is *good*, &c. That we should forgive as God forgives—inwardly in our hearts—outwardly on application, Matth. xviii. 22, fully and finally—implies not that we seek not satisfaction in a lawful way, and on a lawful, i. e. sufficient occasion, much less that we *injuriously* forgive; that is, without marking our hatred of *sin* whilst we shew love to the *sinner*.



WE SHOULD SEEK GREAT THINGS IN PRAYER.

God delights to have his people beg great things of him, to implore the performance of "exceeding great and precious promises;" to pray for a share in the

“unsearchable riches of Christ ; to know things which pass knowledge, and to be filled with the fulness of God ; to ask things which “eye hath not seen, nor ear heard, nor hath entered into the heart of man to conceive ;” to ask not as beggars only for alms, but as children for an inheritance ; not to ask something, or a few things, but in *every thing* to let our requests be made known unto God ; because with Christ he giveth us freely all things, even all things richly to enjoy. God allows his children a spiritual and heavenly ambition to covet earnestly the best gifts ; to aspire unto a kingdom ; and accordingly to put up great and honourable requests unto him ; to think what great things Christ hath purchased, what great things God hath promised and proposed to us ; and to regulate our prayers more by the merits and riches of Christ, and by the greatness of God’s mercies, than by those apprehensions which we cannot but have of our own unworthiness.



THE BIBLE SOCIETY.

‘O may I love my Bible more,
And take a fresh delight,
By day to read these wonders o’er,
And meditate by night!’

AN interesting Meeting of the friends of 'The British and Foreign Bible Society' was held in our town on Friday evening last. It must have been truly gratifying to every lover of the Scriptures of truth to have beheld so numerous an assembly met together for the noble and hallowed purpose of advancing the Redeemer's kingdom, by the circulation of the Holy Bible. The Report gave the delightful intelligence of an increase in the funds of the Society, and also an increased desire in the neighbouring villages to possess a copy of the Scriptures. The deputation, —to whom in by-gone days we have listened with similar pleasure,—told the pleasing tale of an anxious desire throughout the world for a supply of the word of life, which, through the liberality of British Christians, the Society was enabled to accomplish. We heard, with the highest satisfaction, the interesting details which fell from the lips of the deputation, whilst by contrast he led us to discern the "finger of God" in the operations of the Society; and could not help rejoicing with him that the little bubbling stream, which took its rise about thirty-six years since, has now grown to a mighty river, "the streams whereof make glad the city of God." And whilst we followed him a little down the river, and beheld its length, and breadth, and depth, our hearts were filled with gratitude to the Father of mercies for his guiding and protecting hand. It was also a cause for thankfulness that we were not now compelled to travel a distance of eight miles to read a portion of that blessed book, but that all may now possess that inestimable treasure, and read for themselves in their own tongue the wonders of redeeming love, through the mercy of

a Saviour. We were also permitted to behold a copy of the Scriptures printed in the New Zealand language, and another in the language of the South Sea Islanders, by Mr. John Williams, the martyred Missionary, who has laboured with so much success in those Islands. And to what must we attribute their happy change, from barbarism, superstition, and woe? but to the introduction of the gospel of peace, the effect of which has

‘Sooth’d e’en the savage to mercy and love:’

And similar instances have followed the circulation of the Scriptures throughout the world. And surely it is our duty, yea privilege, to endeavour to extend that blessed book wherever a country or even a village is destitute of it: and in this evil day to endeavour to place a copy of the Scriptures, not only in the hands of every householder, but that each inhabitant may possess a Bible. So great a blessing, under God, would prove a mighty barrier to the evils which hang over our heads from mis-called Socialism on the one hand and Popery on the other, which are making rapid inroads amongst us. Yes, Popery again threatens to disturb our peace and happiness! Her form truly is now as an angel of light, but if permitted to increase and gain strength, we shall experience that she can “sting like a serpent, and bite like an adder.” Her existence commenced, and can exist only in darkness; even her own imperfect version of the Scriptures she is afraid to circulate. Let it then be the aim of every Christian to circulate the Scriptures of truth, which may prove as an antidote against Popery, and one and all exclaim ‘No peace with Rome!’

Socialism, yea devilism, propagates tenets of the most disgusting and awful tendency, and wherever embraced overturns the peace and comfort of the domestic circle. We here insert the following paragraph '*on the frightful consequences of Socialism,*' that our readers may have a faint idea of its hideousness.

[Our correspondent must pardon us, but fully as we believe the appalling statement, we cannot make up our minds to pollute our pages with its mention, especially as our *ultima Thule* (and we have many reasons to bless God that it is an *ultima Thule*) is not yet, we trust, infected with that abomination of abominations.]

. Such, then, is a slight sketch of misery and woe which Socialism introduces amongst us. We would no longer dwell on so mournful a picture, but would contrast their miserable condition with that peace and happiness which the truths of the Bible are calculated to produce, when received into the heart by faith. There is a family which has been rescued from its evils, where poverty and every evil formerly existed. Approach the dwelling. The voice of blasphemy is exchanged for the accents of prayer; the hall of science has been abandoned for communion with the people of God; the children are decently attired, who previously were in rags; peace and joy reign within. And to what are we to attribute this happy change? To the Bible! The Bible (through the instrumentality of the Spirit of God) has shewn him his error, and he has fled for refuge to the Saviour, and has found pardon, peace, and joy in the Holy Ghost. We would not close this paper without

earnestly exhorting the reader to a prayerful and diligent perusal of the Bible, and a regular attendance on the ordinances which God has appointed. Let no day pass without reading and meditating on some portion of it. It is not sufficient to possess merely a head knowledge of the truth, but the heart should be right with God. Let Sabbath school teachers also impress upon the attention of their young charge the necessity of making the Bible their daily study, and should the evils of Popery or the hideousness of Socialism assault them, the word of truth hid in their hearts and treasured in their memories will, with the divine blessing, be a shield to guard and protect them from the face of their enemies, and at last make them come off more than conquerors through him that hath loved us, and given himself for us. M.

Launceston.



THE CHURCH MISSIONARY DEPUTATION.

(Continued from page 263.)

Leaving our head-quarters in the lovely village-town of M——k,—(for we now enjoyed the refreshment of being lodged at the house of one of the oldest and dearest of our friends in the Ministry, from whom having been long separated by distance,—in face though not in heart,—we did rejoice to feel again that neither time nor distance, joys nor sorrows, can impair that bond of union which neither did the world create, nor can the world destroy) we proceeded to Y——l, where, with a delightful assemblage of

Clergy, and the excellent Vicar in the chair, we addressed a numerous meeting.—Beyond all doubt a Missionary spirit is one of the characteristics of a true Church, as it is of a true Christian. As in the mind of the Christian, so in the mind of a true Church, the same process may be observed and expected. First a care for our own salvation ; 2ndly. for the salvation of those near and dear to us ; 3rdly. for the salvation of the world. The Church of England, blessed be God, has this characteristic ; and the three Societies, supported more or less by every order of her Ministry and her people, are the proof of it. It is delightful to hear, Mr. Chairman, of a town like this, so weighty in charge, so overwhelming in interest, that the important aid of district visiting is called into operation, and working well amongst you ; and it may not be amiss to call the attention of the meeting to the fact, that in heathen lands the same valuable machinery is at work, and by the testimony of the Missionary not without the same success. ‘ Having felt long ago,’ writes the Rev. J. H. Graf, from Sierra Leone, ‘ the necessity of some means for rendering the labours of Europeans more extended, and at the same time more energetic, in this populous place, where one or two Europeans are utterly unable to visit all the houses of the Natives, I began this year with the appointment of thirteen men and four women, chosen from the most consistent members of the Church, as District Visitors ; to whom separate districts of St. Thomas’s Parish were assigned, for the purpose of inducing their respective inhabitants, by frequent visits, and by such means as they might find best suited to their countrymen, to avail them-

selves of the public means of grace. From time to time I meet these Visitors, when they give me some account of what they have done, and of the success or disappointments with which they have met. Time will show the expediency or in expediency of this plan ; but I am happy to say, that, during the past quarter, it has proved greatly beneficial in bringing many under the sound of the Gospel who hitherto wanted to be stirred up, rather than persuaded to it by argument.

Jan. 16, 1839—I met the district Visitors for the first time, and gathered from them a good deal of information. The following are some of their remarks: 1. The people generally promise to come to Church by and bye—not unlike Felix of old. 2. Some promised to attend on the means of grace with the opening of the new Church ; to which the Visitors replied, that it might then be too late for them. 3. Others wanted some time to make up their minds whether they should go to Church or not. 4. One man said that he was far too old now : it was not worth while for him to begin to go to Church now. 5. Some said that they had often made up their minds to go to Church, but Satan had always prevented them from going. 6. A notorious drunkard said it was of no use for him to go to Church, because nobody gave him any thing to drink there. 7. One man, a superstitious idolater, related that he had, one Lord's day, been on his way to Church ; but having met the favourite snake which he is accustomed to worship and to call to his house by charms, he had taken it as a bad omen, and returned home. 8. A man was asked why he had not his child baptized ? and answered, because

he had heard that children who were baptized died sooner than others. I was highly pleased with the seasonable and just answers which the Visitors had given to those whom they had visited.'

Of our Missions in Southern India the Bishop of Madras makes the following interesting remarks,— 'That the great Head of the Church may be pleased to bless and prosper the humble labours of all his servants in all the diocese of Madras is my fervent prayer; and among these servants the Clergymen sent out by the *Church Missionary Society* are, I am thankful to say, conspicuous for diligence and devotedness.' Of the girls school at Madras the Rev. T. H. Gray writes, 'There is one pleasing feature which appears in all the schools—the breaking down of prejudice in regard to *female education*. Twelve months ago there was scarcely a school in which a girl was seen, and now very many flock to the schools, and some have become proficient in learning.' And again at Tinnevely (where, through the blessing of God, that unity of the Spirit and bond of peace, so long interrupted by circumstances in which the attachment of the directors of the Church Missionary Society to the principles of the Church of England was not more severely tested than unquestionably demonstrated) the Missionaries report, 'The Kadatchapooram Girls' School has been established about two years, nearly *thirty* of the fifty who attend are able to read the Scriptures; some of these very fluently. They have learnt Catechisms and many hymns. One of the girls who knew not a letter when the school commenced has acquired such a knowledge of reading as to qualify her to act as a monitor; her conduct is most satisfactory.'

Of the difficulties and nature of our labours in Western India, the Rev. C. F. Warth informs us, that considering that a tour into the country would both be of advantage to his own health (after an attack of fever) and also serve the cause of his Mission : having procured from four to five thousand tracts and portions of Scripture, he set out in the direction of Pundharpore, to which multitudes of the poor heathen were flocking at that time to worship the idol Krishna. He says, *Nov. 2*,—‘ All night it has been exceedingly noisy ; the banks of the river being crowded with people, all shouting, ‘ Great is the Vitoba (Krishna) of the Pundhurporians ! ’ Early this morning some pilgrims who were going home asked for Tracts. I rose and gave them, and spoke to them who assembled before my abode. I then went to the river ; and, under the shade of a tree, and surrounded by vast multitudes, read a portion of St. Luke’s Gospel, and explained to them the way of salvation. When I referred them to their own experience, and asked them what, after all their expense, trouble, and fatigue, they had got at Pundharpore, they all agreed that they had got nothing ; that they had not got rid of their sins ; and that their religion could not save them. For a long time the people were remarkably quiet and attentive ; but on my commencing to distribute tracts, peace was at an end. The pressure and tumult was such, that several persons were hurt, and others robbed of their turbans ; for thieves are always at hand, on such occasions. On my return I was told, that after my departure from Kantarr, the Hindoos and Mussulmans quarrelled with each other, the one asserting that Vishnu, and the other that Allah, was the true

God. At noon I addressed another party, assembled before my abode, and distributed tracts. In the evening I again went to the river, and placed myself before the entrance of a small temple, where I was secure from the pressure of the people; an immense mass of people sitting before me on the sand. At first I read a portion of a tract; and then I preached the word of God, till my voice was gone, the noise of the people rendering great effort in speaking necessary. By illustrating the meaning of what I said, through some parables and allegories, I succeeded in fixing their attention. All admired the Ten Commandments. As I had become quite exhausted by speaking, I desired the men to come to me, and began to distribute tracts. The demand for tracts was now greater than ever, and many said that I was gathering a great deal of merit by distributing them. The pressure was such, that many people screamed; turbans were flying in every direction; and, with all my caution, I could not prevent some tracts being torn in pieces, because so many hands laid hold on them. On my return, others were waiting before my abode, and demanded tracts. I gave them, and spoke to them till it became time to retire. A quiet conversation with a small number of people I should think more useful than such a noisy one; but to all the Gospel must be preached. The Lord mightily assisted me to day: praised be his name!

(To be Continued.)

**LINES DEDICATED TO A BROTHER FAR
AT SEA.**

PALE trembling moon, night's gentle queen !
Whilst by thy light I love to stray
And gaze upon thy orb serene,
I think on one far, far, away.

Now in this blest, this tranquil hour,
Below, above, so sweet so calm,
I love to court thy soothing power,
My wearied bosom seeks a calm.

Oh gentle moon, could'st thou convey
Some news to me of one so dear,
Companion of my childhood day,
Inscribed upon thy glittering sphere.

What kindred thoughts would'st thou reveal,
How many a sigh would'st thou disclose !
Would'st tell how oft he loves to steal
From thee an object for his woes.

What is thy magic power, say ?
Oh, lovely regent of the night !
That whilst we watch thy soft beam play,
With absent friends we thus unite.

And thus does sweet remembrance warm,
And kindred spirits seem to soar,
And half subdue each real alarm
By whispering other joys in store.

Oh then when next thy placid ray,
Thou gentle moon, return'st to him,
O bid him think on that sweet day
No earthly vision e'er will dim—

Nor time, nor distance, aught avail,
And pleasures only bloom to die,
—But when escap'd from every gale
We'll converse in a purer sky !

M. B. B.



